



**THE KINGDOM OF GOD'S  
DEAR SON**



# THE KINGDOM OF GOD'S DEAR SON

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By  
WARREN AKIN CANDLER, D.D., LL.D.

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## THE QUILLIAN LECTURES FOR 1921

DELIVERED BEFORE THE FACULTY AND STUDENTS OF  
EMORY COLLEGE, THE SCHOOL OF LIBERAL ARTS  
OF EMORY UNIVERSITY, ATLANTA,  
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## THE QUILLIAN LECTURESHIP.

ON June 4, 1897, the Board of Trustees of Emory College received a communication from Rev. William F. Quillian, M.D., offering a donation to the institution for the purpose of founding a lectureship for the discussion of any subject "within the range of apologetical, doctrinal, exegetical, pastoral, or historical theology."

The trust was gratefully accepted by the Board of Trustees.

The sum given by Dr. Quillian was increased subsequently by an additional donation from him and by a gift from his nephew, Prof. Marvin C. Quillian, and later by other gifts from interested friends. It grows constantly by the income derived from the sale of the several volumes of lectures which have been published. When the principal sum of the foundation shall have reached the amount of \$25,000, the profits arising thereafter from the lectures are to be added to the general endowment of Emory College, the School of Liberal Arts of Emory University.

The present volume is composed of the fourth series of lectures, which were delivered in accordance with the terms of the foundation May 9-16, 1921.



## PREFACE.

THE most "proper study of mankind" is "the kingdom of God's dear Son." In it and through it both Godhood and manhood are revealed.

It was the theme of the Master's preaching: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. ix. 35). "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3).

It is, or should be, the supreme object of the Christian's effort and most earnest prayer: "Seek ye first the kingdom of God" (Matt. vi. 33). "Thy kingdom come" (Matt. vi. 10).

Nevertheless it occupies small place in the thoughts of multitudes who profess and call themselves Christians, and many who give to it some measure of consideration do not "see it steadily nor see it whole."

Too many see no more of it than is suggested by the apostolic records of our Lord's life in the flesh, and they misapprehend it even in that stage of its development, because they fail to consider



its previous history and ultimate goal. They do not perceive that "the kingdom of God's Son," as its nature requires and its name implies, must extend over all the ages and comprehend the divine government in all the stages of its existence.

In the lectures of which this volume is composed, it is considered as "the kingdom prepared from the foundation of the world," the "increasing purpose" of which runs "through the ages," reaching its consumation "when the kingdoms of this world shall have become the kingdoms of our Lord and His Christ" (Rev. xi. 15), "when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and authority and power" (1 Cor. xv. 24).

The lectures fall far below the aim and ideal of the lecturer. They are marred by many imperfections arising from both the inability of the writer to discuss adequately a subject so transcendent and the multitude of distracting toils and cares which divided his attention while engaged in their preparation.

But such as they are, they are sent forth with the hope that they may not be considered wholly unworthy of the lectureship founded by that devout and noble man, the lamented Dr. William F. Quillian, and with the prayer that they may in some small degree promote the glory of the Eternal Father, "who hath delivered us from the

power of darkness, and hath translated us into the kingdom of His dear Son" (Col. i. 13).

"Unto Him be glory in the Church by Christ Jesus to all the generations of the age of the ages. Amen" (Eph. iii. 21).

WARREN A. CANDLER.

ATLANTA, GA., June 1, 1921.



# CONTENTS.

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## I.

	PAGE
THE KINGDOM PREPARED FROM THE FOUNDATION OF THE WORLD .....	3

## II.

THE KINGDOM IN THE PATRIARCHAL AGE.....	29
---	----

## III.

THE FILIAL NATION AND ITS MESSIANIC HOPE.....	53
---	----

## IV.

THE SON OF GOD PROCLAIMING HIS KINGDOM.....	83
---	----

## V.

THE KINGDOM ESTABLISHED BY THE DEATH, RESUR- RECTION, AND ASCENSION OF THE MESSIAH.....	115
--	-----

## VI.

THE HEAVENLY FORCES BY WHICH THE HEAVENLY KINGDOM IS PROMOTED.....	147
---	-----

## VII.

THE CONSUMMATION OF THE KINGDOM.....	165
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I.

THE KINGDOM PREPARED FROM THE  
FOUNDATION OF THE WORLD.

(1)

Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations.—*Psalms cxlv. 13.*

In all His regal acts God is paternal; in all His paternal ways He is regal.—*A. M. Fairbairn, M.A., D.D.*

Christ and the kingdom of God are the consummation of God's world purpose.—*James Orr, D.D.*

In order to the being of a son there must be a father. Fatherhood is no older than sonship; the one is as the other is. In other words, if fatherhood is of the essence of deity, sonship must be the same. And to Christ God does not become Father; He is Father just as he is God, and He Himself does not become Son. He is Son; and were He not Son, he would not be.—*A. M. Fairbairn, A.M., D.D.*

The ultimate end of all that God does in the universe is in the sphere of the rational and spiritual.—*Samuel Harris, D.D., LL.D.*

Man is neither the master nor the slave of nature; he is its interpreter and living word. Man consummates the universe and gives a voice to the mute creation.—*Ed. Quinet.*

He who believes in God must also believe in the continuance of man's life after death. Without this there would be no world which would be conceivable as a purpose of God.—*Rothe.*

## I.

### THE KINGDOM PREPARED FROM THE FOUNDATION OF THE WORLD.

*"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."*  
(1 Tim. i. 17.)

THE kingdom of God arises from His own majestic nature and divine sovereignty, and it is coeval with His eternity. It is not a system recently devised, nor is it subject to changeeful amendment; but it is, as He is, "the same yesterday, to-day, and forever." ]

*The Eternal  
King and  
the Ever-  
lasting  
Kingdom.*

It is from everlasting to everlasting, and throughout all its manifestations and dispensations it is characterized by fatherhood in the Sovereign and sonship in the subject.

It is a glorious patriarchy, the purpose of which, from the beginning of the universe to the consummation of all things, is to reveal paternal love and to issue in a type of life best described as son-life, answering to the eternal Fatherhood of God.

*The Glorious  
Patriarchy  
and Its  
Purpose.*

The vast system of nature, providence, and grace is the indivisible, continuous, unwavering and unwearying current of this divine purpose, moving toward its blessed end of boundless benevolence. Hence if the kingdom of God is to be

*The King-  
dom Pre-  
pared from  
the Foun-  
dation of  
the World.*



correctly conceived, it must be understood as "the kingdom prepared from the foundation of the world." Its outlines must be discerned in the creation in which the archetypal life of the eternal Son even then revealed through His filial relation and creative activity "the light of the knowledge of the glory of God."

*Fatherhood  
Its Source  
and  
Sonship  
Its End.*

The comprehension of "the kingdom of God's dear Son" requires the consideration of the divine Fatherhood and the purpose of His love executed through the eternal Son; for the mould in which creation was cast was the conception of Fatherhood and the goal of its movement Sonship. Both reason and revelation constrain us to look for the character of the kingdom in the nature of the King. Let us, therefore, turn our eyes toward God in adoring contemplation, and witness His kingdom emerging from His perfections, "when the morning stars sang together, and all the sons of God shouted for joy" (Job. xxxviii. 7).

*God's Glory  
Must Be  
Revealed.*

By His very nature God must show forth His glory; for the glory of God is in His perfections, and that glory is irrepressible in an eternal Being of infinite power, wisdom, and benevolence. His perfections are summed up in the simple, but sublime, statement, "God is love," and this infinite love by the law of its being must shine forth. In its effulgence the divine kingdom in all its glory emerges. It must be so, or God remain in

eternal and incommunicable isolation without a trace of fatherhood discernible in his nature. He could not be a loving Father and remain from eternity with none to love and none by whom to be loved. Love cannot live in a vacuum of solitude. Such awful loneliness would be appalling lovelessness. Hence eternal Fatherhood by logical necessity requires eternal Sonship. If we deny the validity of eternal Sonship, we have the conception of a solitary, unloving, and unlovable Deity, whose very existence excludes as impossible, unthinkable, and absurd any other beings than Himself. Beside such a cold, barren, and cheerless conception the Christian faith in One who is essentially and eternally a Father is in glorious contrast, as the radiance of a cloudless and perpetual noontide is to the gloom of a rayless and endless night.

*A God of Love Cannot Live in a Vacuum of Solitude.*

A strictly unitarian doctrine of God is the negation of both creation and redemption, which excludes both the revelation of the divine King and the possibility of the heavenly kingdom. It is a phantom of the intellect and a terror to the soul. It bereaves the human race of its Father in heaven and substitutes for him a vague, supramundane unity utterly cold and awfully cheerless. All the religions which have ever commanded the attention of mankind cry out against it through their systems of mediation and doctrines of incarnation. Universal humanity, with

*The Unitarian Doctrine of God Is the Negation of Creation and Redemption.*

Philip, pleads to heaven: "Show us the Father." And when no answering Sonship responds to its pathetic supplication, its desolation is deeper than that of the hopeless Magdalene at the empty sepulcher piteously lamenting: "They have taken away my Lord, and I know not where they have laid Him." But in the revelation of the Son to a fatherless world God speaks in tones of divine consolation, "I will not leave you orphans: I will come unto you" (John xiv. 18); for in the Son is the unveiling of the Father's face and the assurance of the abiding Spirit.

*An Eternal  
and  
Essential  
Father-  
hood  
Required.*

Nor can mankind be satisfied by a Fatherhood which did not begin to be until a time subsequent to creation. The heart of the world calls for an essential and eternal Fatherhood in the God whom it adores. "We worship One who could not be otherwise, and so was always and eternally a Father in the strictest, fullest, and most perfect sense conceivable in such wise that all other Fatherhood in created life follows from, grows out of, and is the partial and imperfect reflection of his essential and perfect Fatherhood. Our God is love, and love is a relative term and implies immediately and necessarily an object of love, and that object a person; and love, to be perfect, must be between persons perfect and equal. Wherefore by an eternal generation from the depths of the divine fecundity, which is the source of all life, there is eternally begotten an

only Son, who is the forth-flashing brightness of the Father's glory, the very image or impress of His Person, the likeness, the perfect reproduction, the adequate expression of the invisible God, and so a satisfying object of His love, a beloved Son in whom He is eternally well pleased; for in Him He eternally contemplates the perfect reflection of His own glorious nature and attributes."\*

How otherwise can we conceive of an adequate expression of the Godhood of the eternal Father? The irresistible necessity of thought requires acknowledgment of the eternal Son, and to this requirement of human reason a gracious revelation answers: "For in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9). In the Son is revealed the "totality of the divine powers and attributes" (Lightfoot), and by His incarnation this plenitude of Deity finds in Him its permanent abode and its full revelation "bodilywise."

*An Irresistible Necessity of Thought.*

Being such as He is, the eternal Son is the one Mediator in creation, providence, and redemption, and through all these divine movements runs His continuous purpose of revealing the glory of God. But by these words we are not to understand that a divine drama or imposing pageant has been enacted in order to win for God

*The One Mediator.*

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\*"The One Mediator," by Peter Goldsmith Medd, page 15.

the praise of men or the adoration of angels. Such a conception would dishonor God by setting Him forth as the impersonation of deified ambition, enthroned above the universe, playing a theatric part to secure applause.

“The glory of God is in His essential perfections, and in creation He but acts out the Godhood which is within Him and gives thereby sublime expression to His attributes of wisdom, love, and power. We grossly misrepresent the divine character when we conceive that the object of all that He does is to secure the esteem and praise of created beings. . . . God’s end in creation, and in all His actions, is within Himself, and that end is the purpose of eternal love. It is His irrepressible glory shining forth through its essential effulgence. In this sense God does all things for His glory. . . . So in every act of creation, providence, redemption, and moral government God expresses the conscious Godhood that is in Him. He simply acts out the God. But God is love. If, then, He acts out the God, He will act out His love. Moved by His free, eternal love, His end in creating the universe and energizing it is to realize in it all the perfection and good which His infinite power, using all the resources of His perfect wisdom in acts of love, can realize in a finite universe. And by His continuous action in it He is progressively realizing this end. The universe is developed to higher and higher forms,

*God's End in  
Creation.*

the spiritual system is brought in above the physical yet in it, personal beings are spiritually quickened and developed into the likeness of God, and the universe becomes more and more the exponent of all the riches of God's power, wisdom, and love. . . . As thus explained, the theological doctrine that God does all things for His own glory has significance as follows: God, actuated by His eternal love, creates the universe and peoples it with ever-increasing numbers of beings like Himself in the essential elements of personality and capable of knowing Him, of communing with Him, of becoming like Him in character, and of working with Him in the work of love, and of participating in His blessedness. In thus creating and sustaining the universe and in all His works in it of providence, moral government, and redemption God's actions in it are regulated by the principles and laws eternal in Himself, the absolute Reason, and the end which He aims to accomplish in the realization of all His ideals of perfection and good which it is possible to realize in accordance with these principles and laws and which are the archetype of the universe eternal in His all-comprehending intelligence. Thus the universe becomes a true, but progressive, image and revelation of God, becoming more and more complete as such, as it is progressively de-

*The Universe  
Mediated  
by the  
Son  
Revealing  
the  
Father.*

veloped.”\* And its progressive development is the unfolding of “the kingdom of His dear Son.”

*A Revelation of God More than from God.*

This will be more evident when it is asserted that the manifestation of the glory of God must be far more than a revelation *from* God; it must be primarily and emphatically a revelation *of* God. And it must be of a Person to a Person. To impersonal things, or through impersonal things, there can be no revelation, nor can fatherhood be revealed otherwise than in and through a son.

From these fundamental principles and postulates it follows that the creation of the universe must have been by the eternal Son, through Him and for Him, and that the creative process must find its climax in a being created by Him in the image and likeness of His own filial character, and it must thereafter reach its ultimate consummation in a kingdom composed of children of God.

*Scriptural Teaching in Colossians i. 15-20 as Interpreted by Lightfoot.*

To this conclusion the Holy Scriptures give abundant confirmation. They reveal that the existence of a Son was a “necessary antecedent condition of the existence of anything else outside the being of God”; that the creation of the universe was attained through the Son, Who as the eternal and infinitely perfect result of God’s productive power was the archetype to which creation was conformed; that as the “only-begotten

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\*“The Creator and Lord of All,” by Samuel Harris, D.D., LL.D., Volume I, pages 493, 494.

Son" of God He sustains a unique and transcendent relation to the Father and as the "first-born before all creation" fulfills a unique, transcendent, and necessary relation to all created existence; that as the "Image of the invisible God" creation was through Him to the end that such elements and features of character and attributes of God as could be manifested through the forms of created and finite life should be revealed and expressed by His impress upon them; that "He is the final cause as well as the creative agent of the universe" (Lightfoot); that "He is the principle of cohesion in the universe" whereby "He impressed upon creation the unity and solidarity which makes it a cosmos instead of a chaos"; that "all things must find their meeting point, their reconciliation at length in Him from whom they took their rise"; and that, "as all creation passed out from Him, so does it all converge again toward Him," He being "the goal of the universe as he was the starting point" (Lightfoot), the Alpha and the Omega of the kingdom of God over all created existence. The secret and source of creation, we must conclude then, are in the person of Christ and the eternal Son.

*The Eternal  
Son Is the  
Source  
and Goal  
of the  
Universe.*

Such is the teaching found in the prologue of the fourth gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and

*The Pro-  
logue of  
the Fourth  
Gospel.*



without Him was not anything made that was made" (John i. 1-3).

*Epistles of  
St. Paul.*

The same sublime truths are set forth in both the earlier and later epistles of St Paul: "But to us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him" (1 Cor. viii. 6); "Who [that is, God's dear Son] is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 15-17). "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. i. 1-3)—or, more literally, "by whom also He constituted the ages."

*Special  
Signifi-  
cance of  
the Text  
from the  
Epistle  
to the  
Hebrews.*

The text quoted from the Epistle to the Hebrews is especially significant. It is charged with weighty meaning concerning "God's dear Son" and the wide and glorious kingdom which He inherits. It tells us of "this great Person and how He unites in Himself the whole of God's revelation. He is appointed heir of all things, and through Him God made the ages. He is the Alpha

and the Omega, the first and the last. He which is, and which was, and which is to come—the spring from which all the streams of time have risen and the sea into which they flow. . . . He is more than the goal of development. He is the Son of the living God and, therefore, the heir of all the works and purposes of His Father. He holds His position by the right of Sonship and has it confirmed to Him as the reward of filial service. . . . The word ‘heir’ is an allusion to the promise made to Abraham. . . . At the same time the act of appointing Him heir may have taken place before the world was. We must accordingly understand the revelation here spoken of to mean more especially the manifestation of God in the work of redemption. Of this work also Christ is the ultimate purpose. He is the Heir to Whom the promised inheritance originally and ultimately belongs.”\*

While these Scriptures of the New Testament reveal more fully and clearly than does the record in Genesis the relation of the eternal Son to creation, providence, and redemption, that early history accords well with them and illumines them as it is also illumined by them. In that record we find that the universe originated from God by a free act of creation and that the process of its development advanced through a gradually

*Man the  
Climax of  
Creation  
Because  
Capable  
of Sonship.*

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\*T. C. Edwards, D.D., in the “Expositor’s Bible.”

*Adam the  
Climax of  
Creation.*

ascending series of creative acts or ages beginning with inorganic matter and rising step by step to organic life in the vegetable world and then to animal life in all its forms and gradations, of insect, fish, reptile, bird, and mammal, and culminated at last in man at the top of the scale, made in the image and likeness of God, and endowed with the nature and impressed with the character of sonship. Composed of a material body and a moral nature and akin to the divine nature he became the summit of the pyramid of creation and the middle link between the physical and the spiritual, through which is effectuated the union of the Creator and the created. He is of all creatures, therefore, the most completely representative. Hence he was set at the head of all the lower orders of creatures as God's rational vicegerent and moral representative in the world. He is thus the last and the final product of creation, a spiritual personality conformed in likeness to the archetypal character of the eternal Son of the everlasting Father and fitted to be the first citizen of the kingdom of heaven in the earth because capable of partaking of the divine nature and of holding communion with God.

*The Place of  
the Angels  
in the  
Kingdom  
of God.*

It is true that prior to man's creation angels were brought into being, and they also were called "sons of God" (Job xxviii. 7). "They excel in strength" and do God's will, "hearken-

ing unto the voice of His word" (Ps. ciii. 20). They encamp with protecting power round about God's human children and "minister for them who shall be the heirs of salvation" (Ps. xxxiv. 7 and Heb. i. 14). They are interested in the scheme of redemption, "Which things the angels desire to look into," or, literally, "to stoop alongside to inspect" (1 Pet. i. 12). "They do always behold the face of our Father Which is in heaven" (Matt. xviii. 10); and doubtless the revelation of God to them is through the Eternal Son, Who is their light and their life. They adore the Incarnate One; for we are informed that "when He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him" (Heb. i. 6), and we know that they sang the "*Gloria in Excelsis*" at His birth in Bethlehem (Luke ii. 14), ministered to Him in His temptation in the wilderness (Matt. iv. 2), strengthened Him in His agony in Gethsemane (Luke xxi. 43), and proclaimed first His resurrection to His grief-stricken followers (Luke xxiv. 4-7, 23, and John xx. 12, 13). Their legions are subject to His command (Matt. xxvi. 53). Doubtless they derive immeasurable benefits through His incarnation and atoning love, and constitute a glorious order in "the kingdom of God's dear Son." Some angels, how many we know not, in the exercise of the awful but necessary gift of free will, "kept not their first

*The Relation  
of Angels  
to the  
Kingdom  
of God.*

estate, but left their own habitation, and are reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6), and the Holy Scriptures give no slightest intimation that there is, or can be, any possibility of their restoration (Matt. xxiv. 41). On the contrary, their wills seem to have become fixed in evil by their fall. But "an innumerable company of angels," whose natures have been confirmed in good, doubtless by communion with the Father through the Son, are a radiant part of the citizenry of "the city of the living God, the heavenly Jerusalem" (Heb. xii. 22). Glorious as are their natures, and lofty as is their station, nevertheless they occupy no such relation to the kingdom of heaven on earth as do men. Man, in his relation to the created universe beneath him and to the uncreated Son above him, in whose image and likeness he was created, occupies a place in the kingdom of heaven all his own. He is such a being, so near akin to God, that the eternal Son could become incarnate in human nature and, through His incarnation and identification with humanity "in the dispensation of the fullness of times sum up in one all things, both the things in heaven, and the things on earth; even in him" (Eph. i. 9). Wherefore a peculiar glory of the eternal Father shines through perfected humanity. By the Church "the manifold" (literally "many-colored") wisdom of God may

be made known "unto the principalities and powers in heavenly places" (Eph. iii. 10); and while this manifestation of the divine glory passes through perfected humanity to the hierarchies above man, upon the creation below him also, blessings fall. "For the longing outlook of the creation is expecting the unveiling of the sons of God" (Rom. viii. 10).

Man, being such a creature as he is, and standing at the center of the movement of creation and redemption, fulfills a unique design of the divine mind, and it is no wonder the Son of God took upon Him the form of man rather than an angelic nature. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham," or, literally, "He taketh not hold of angels, but of the seed of Abraham He taketh hold" (Heb. ii. 16). The Son of God by nature is the brother of man, and by His incarnation He takes hold of humanity as with a mighty hand to lift it to the perfection of the measure of the stature of His own fullness, and to make it the abiding tabernacle of God by a personal union with Himself. Thus God's all-inclusive and ultimate purpose to manifest Himself for His own glory and for the joy and blessedness of His creatures was accomplished by His conjunction with His own filial creature, man; for it is only in the incarnation taking effect in humanity that the perfection of creation is attained. Such being

*The Son of  
God the  
Brother of  
Man.*

the case, many of the most eminent theologians, in both ancient and modern times, have believed and taught that the incarnation would have taken place in any case, even if man had not sinned.

*Martensen's  
View of  
Christ as  
the Proto-  
type of  
Man.*

Bishop H. M. Martensen, of Seeland, Denmark, fairly represents this view in his great treatise on "Christian Dogmatics." He says: "If the divine Logos did not become man, humanity would be without any real point of unity and without a *head*. It would want the *actual* Mediator, who can lead the species out of the created relations of dependence into the spiritual relations of freedom, who can raise it from the level of natural life to the level of spiritual perfection and true being. We therefore accept the essentially Christian belief, that the Son of God would have been made man and would have come into the world, even if sin had not come into the world—the belief that when God created man after His own image He created him in the image of His own Son, in the image of the Son who was to become incarnate. So even at the creation of man the image of Christ was present to the mind of the Creator and was the prototype according to which man was created."\*

This view seems to accord with the general tenor of the teachings of the Holy Scriptures, and especially with those passages which describe

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\*"Christian Dogmatics," pages 147 and 148.

the Son of God as "the Lamb slain from the foundation of the world" (Rev. xiii. 8), and such as Christ's declaration, "No one [not "no man," but no created being whatsoever] cometh unto the Father but by Me" (John xiv. 6). Access to the Father is by Him only, Who says: "I am the door" (John x. 9). Men and all moral agents have access to God through Christ alone.

Wherefore, whether we do, or do not, accept the view of Bishop Martensen and others, we may affirm with confidence that, although man was made in the likeness of the eternal Son, the humanity of the primal pair of Eden was only in its rudimentary and initial stage, and not in the ultimate type, to which God designed it should finally attain by filial fidelity in the probationary state in which they were placed. Man did not appear on the earth in the form of perfected humanity. Such a result could not be accomplished by mere creation alone.

*Perfected  
Sonship  
Not Possi-  
ble by  
Mere  
Creation.*

"In primeval man we contemplate a being indeed in the image of God, but whose likeness to God must be realized by probation, created in grace, and endued with original righteousness, but as yet inexperienced, untried, and with all his development before him."\* Perfected sonship in human nature, with its essential endowment of

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\*"The One Mediator," by Medd, page 138.



*The Goal of  
Life De-  
signed for  
Man in  
Paradise.*

free will, cannot be realized otherwise than through free filial conformity to the will of God and spiritual communion with the Father. Even of the incarnate Son of God something of this kind was required; for we are taught, "It became Him, for Whom are all things, and by Whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings" (Heb. ii. 10). The goal of life which our first parents in Paradise were designed to reach was a humanity united to the divine in one perfect unity forever, a heavenly life on earth fixed in its divine spirituality and become deathless. It was such a humanity as was reached by Jesus through His incarnation and resurrection. It was such a perfected life as accords with the fundamental and essential impulses of fallen human nature and which alone can satisfy its loftiest aspirations, fulfill its highest hopes, and complete its glory—a life "filled with all the fullness of God" (Eph. iii. 19).

*The King-  
dom Mani-  
fested  
First in  
Eden.*

With the appearance on the earth of a being so nobly constituted as was man, endowed with such possibilities of divine life, "the kingdom of God's dear Son" in its initial form was manifested in Paradise—a kingdom prepared for a citizenry of sons "from the foundation of the world."

The first citizen was placed under conditions and surroundings comporting with his filial nature and appropriate to the accomplishment of

the high purpose of his being. For the perfecting of humanity and the raising of man's sonship to the summit of its possibilities he was placed under a law which tested his perfect loyalty and subjection to the will of the Father; for not otherwise, as we have seen, can sonship be shown forth and perfected. A true son of God must establish and show forth his sonship in a period of probation throughout which he can solemnly, sincerely, and freely declare, "I seek not mine own will, but the will of the Father Which hath sent me" (John v. 30). Advancing along such a path of filial obedience, he must eventually become so fixed in the freedom of holiness and the holiness of freedom that by some divine transformation he will pass into an incorruptible state of immortality, glory, and power (1 Cor. xv. 42, 43).

*The Conditions under Which the First Citizen Was Placed.*

Creation having reached its climax in a being of such nature and possibilities of sonship, placed under law in a center of worshipful beauty, "God saw everything that He had made, and behold it was very good, and the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the hosts of them" (Gen. i. 31, ii. 1).

With the rising of the seventh day, which was designed to be perpetual with no limitations of the evening and the morning as had been indicated for the six days preceding it, the kingdom of

*The Kingdom of the Son Resplendent in Sabbathic Life and Peace.*

God shown forth in Sabbathic life and peace and joy. "And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. ii. 3). This was the natural and altogether appropriate sequence of the creation, the goal of which was designed from the beginning to be a patriarchal kingdom in which the patriotism of its filial subjects should be their fervent adoration of their paternal Sovereign, manifested in their glad subjection to his will. Such a Sabbathic life is the final form of "the kingdom of God's dear Son."

*A Lawless Life of Love.*

In such a life love fulfills all the offices of law, and a worshipful state prevails without ritual or temple. Accordingly in man's Edenic existence there was no law beyond the simple prohibition which was designed to secure his loving dependence upon the will of God and to prevent his frustrating the end of his being by attaching himself to a world outside of God and preferring the gratifications which that world could afford to life in God and communion with God. As long as undivided love filled his heart man needed no law, and in the Sabbath was given him an experience in which his soul exulted in joyous adoration and his spiritual development rose unceasingly to nobler heights of fellowship with the eternal Father through uninterrupted communion with the eternal Son.

The account of Paradise in Genesis is strikingly and instructively like the description of the New Jerusalem—the final form of the divine government—described in Revelation.

In Paradise God talks with man face to face in the tender tones of a father to a son. He thus shows himself as the God of man that His new-made child may be the man of God. When the New Jerusalem descends out of heaven a heavenly voice cries: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them, and be their God" (Rev. xxi. 3.)

In the midst of Eden was the tree of life, the fruit of which man was permitted to eat as long as he obeyed God (Gen. ii. 9), and access to which was denied him after he sinned and was driven out of the Garden (Gen. iii. 22-24). In the Apocalypse we read: "To him that overcometh will I give to eat of the tree of life which is in the midst of paradise of God" (Rev. ii. 7; and, again: "Blessed are they that do His commandment, that they might have right to the tree of life, and may enter in through the gate into the city" (Rev. xxii. 14).

*The First  
Form of  
the King-  
dom Fore-  
showed  
Its Final  
Form.*

As previously suggested, no noting of the evening and the morning of the Sabbath day, as marking its beginning and end, is recorded in Genesis; and also in the garden there is no place

*The Temple-  
less Eden  
and the  
Templeless  
City of  
God.*

for worship, God designing all time henceforth should be hallowed as a Sabbath and every spot in Eden sacred as a place of prayer. In the Revelation the rapt seer says of the holy city: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night therein" (Rev. xxi. 22-25).

By the very nature of the filial "kingdom of God's dear Son" sabbatic rest belongs to it, and hence sabbatism appears in all stages of its development. The Sabbath follows the culmination of creation. It also succeeded the deliverance of Israel from Egypt; and it became, therefore, to God's chosen people the memorial of the rest of God after the end of the six creative days (Ex. xx. 11) and also the reminder of the marvelous creation of their nation by Jehovah (Deut. v. 15). When the new creation spiritual began, through the resurrection of Christ from the dead, the Lord's day appeared and superseded the Jewish Sabbath, which commemorated the old and inferior creation. Both the Primitive

and the Christian Sabbath embody the essential sabbatism which appertains to the filial kingdom, and both symbolize the eternal Sabbath which will follow the final consummation of the kingdom.

Christ, our risen and ascended Redeemer, has entered into His sabbatism, and in that high and holy estate He is the forerunner of all the sons of the kingdom of the Father, for whom heavenly rest remains and to whom an everlasting Sabbath will come at the restitution of all things, when Eden will bloom again in supernal beauty and peace. Then God's sabbatism will be fully restored to mankind, never to be broken again as long as the deathless Son remains Lord of the everlasting sabbath in heaven as the Son of Man was Lord of the Sabbath on the earth. Then "the Lord's day" will issue in "the day of the Lord," and all the unnumbered multitudes of God's redeemed saints gathered around His throne, with unwearied worship and joyous adoration, will unite in saying: "Holy, holy, Lord God Almighty, Which was, and is, and is to come" (Rev. iv. 8). "Glory be unto Thee, O Lord, Most High!"

At the beginning and end of history stands an unclouded day of templeless worship of the everlasting Father by His sinless sons. Thus shines forth "the kingdom of God's dear Son," "prepared from the foundation of the world," and

enduring from everlasting to everlasting. And its Alpha and Omega, its beginning and its end, its origin and its consummation are in Him who reveals the Father and makes of the children of men sons of God.

*The Eternal Sabbath.*

Thus as in the beginning, after God had finished creation in the making of man, He ordained and hallowed the Sabbath, in like manner after the work of redemption is completed, He will usher in an eternal day of heavenly rest, in which humanity, perfected by His grace, and worshiping the Father, will acclaim him King of kings and Lord of lords, saying: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 2).

"There remaineth [literally, "there is reserved"], therefore, a keeping of the sabbath to the people of God" (Heb. iv. 9). Meanwhile,

*The Sabbatic Rest of the Sons of God While Yet on Earth.*

as the world fares on its way until He cometh "without sin unto salvation," the Son of Man, Who is the Lord of the Sabbath, calls to a weary race, saying, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28), and, "We who believe do enter into God's rest" (Heb. iv. 3)—the Sabbath of the souls of sons, the kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

## II.

### THE KINGDOM OF HEAVEN IN THE PATRIARCHAL AGE.



Vainly I seek to know his mind  
Who smote the lamb with gleaming knife  
And sprinkled blood and hoped to find  
The peace of a diviner life.  
But o'er the vague, vast chasm that parts  
Their thought from mine I cannot go;  
I wot not how their troubled hearts  
Were calmed by making blood to flow,  
And yet the Lamb of God was slain  
Or ere the age of sin began,  
And wrapped in that prophetic pain  
Is all the history of man;  
And all the fullness of his life  
And all the greatness of his thought  
And all the peace of his long strife  
Root in the everlasting ought. —*W. C. Smith.*

I cannot hide that some have striven,  
Achieving calm to whom was given  
The joy that mixes man with heaven,  
Who, rowing hard against the stream,  
Saw distant gates of Eden gleam  
And did not dream it was a dream.  
—*Alfred Tennyson.*

Yes, Amen! O changeless One, Thou only  
Art life's guide and spiritual goal,  
Thou the Light across the dark vale, lonely,  
Thou the eternal haven of the soul.  
—*John Campbell Shairp.*

## II.

### THE KINGDOM IN THE PATRIARCHAL AGE.

*"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. xi. 13.)*

As we have seen, "the kingdom of God's dear *"The Eternal Intention."* Son" is a kingdom "prepared from the foundation of the world." In all stages of its manifestation it shows forth the "eternal intention" of the everlasting Father to reign as a paternal Sovereign over a realm of loyal sons through the mediation of His only begotten and eternal Son. To this end all creative agencies moved from the beginning; and man, the climax of creation, was made to be the son of God and the citizen of the heavenly kingdom on earth. His probation in Eden was designed to mature him in sonship, to bring him to the perfection of his life through union with the divine life, of which the eternal Son was the pattern and archetype.

Very learned and devout theologians have believed and taught that for the accomplishment of this high end the only begotten Son would have become incarnate, if man had not fallen, and

that the perfection of human nature could not have been achieved by any instrumentality less divine.

*Men Perfect-  
ed by the  
Incarnu-  
tion.*

This view of the power required for the perfecting of primeval man and the redemption of all men has been expressed strongly and beautifully in a recent book, as follows: "It is not only sin that has made us require Christ: had the human heart never turned itself to the love of things which were unworthy of its love, had the human will never taken wrong decisions to the impairing of its power and to the perverting of all the activities the will inspires—still, apart from Christ, man could never have risen to his best, could never have entered into possession of that life of God which can alone fill his nature; and even if man had not fallen so low that only a Christ can redeem him out of his lowness, he would still have dizzy heights of divine perfection above him to which only a Christ can draw him up. In Him, in Christ, and only in Him, was and is life. The absoluteness of the statement requires us to believe that without Him—leaving the question of sin wholly out of the reckoning—we could have possessed no more than the beginnings of life, dim aspirings after life, which would have but served to torment our helpless souls. From the beginning it was ordained that

with God's utterance of His word in Christ the day of perfect life for man should dawn."\*

Whether this view be accepted or denied, the record in Genesis and other Scriptures expository of that record make some things clear and indisputable:

1. It is unquestionable that life in all its forms *All Life Issues through the Son.* issues from the Father through the Son; that no one (man or angel) "knoweth the Father save the Son and he to whomsoever the Son willeth to reveal Him" (Matt. xl. 27, Luke x. 22, and John i. 18); and God dwells "in the light which no man can approach unto" and is One "whom no man hath seen or can see" (1 Tim. vi. 16); but that, nevertheless, God is represented as communicating with man in Eden, face to face, by speech that was intelligible, and man was put in a state of probation in which provision was made for his constant communion with his Creator (Gen. ii. 1-25). From all this, it follows that in his primeval estate, as well as since his fall, man was dependent for his knowledge of God and all spiritual things upon the mediation of the Eternal Son. How otherwise could he know the origin and the progress of creation up to the beginning of his own creation? How else could he have ascertained his own place in the scale of

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\*"The Christ from Without and Within," by Henry W. Clark, pages 21 and 22.

being? Or, how could he have apprehended the law of life under which he was placed? Or, how could he have understood the penalty of death affixed to his disobedience? Even now he is the only creature on earth which has any conception of his origin, or responds to the divine law, or foreknows the fact of death.

*Prineval  
Man Lived  
by Faith  
in the  
Son.*

Through faith in the Son, by Whom they were created, the first pair, like all the children of men who have come after them, must have said: "Through faith we understand that the worlds were made by the word of God, so that things which are seen were not made of things which do appear" (Heb. x. 3).

*St. Augus-  
tine on  
God's Rev-  
elation to  
to Adam.*

Discussing this matter of God's method of revelation to Adam in Paradise, St. Augustine says: "How, then, did God speak to him? Whether inwardly in his mind, through the understanding, so that he could intelligently perceive the will and command of God without any bodily sounds or resemblance of bodily things? I do not think that God so spoke to the first man. For the Scriptures narrate these things in such wise that we would rather believe that God spoke to man in Paradise in the same way that He afterwards spoke to the fathers, to Abraham, to Moses—that is, in some bodily form or appearance. Hence is it also that 'they heard His voice, as He walked in paradise at eventide, and hid themselves' (Gen. iii. 8)."

The first theophanies on earth were to man in Eden. They were, as are all genuine theophanies and the Incarnation itself, revelations of the eternal Son through the eternal Spirit, and their object was to carry man to the summit of sonship by leading him to perfect obedience to the Father and complete fulfillment of the "measure of the stature of the fullness of Christ" (Eph. iv. 13).

*The First  
Theoph-  
anies.*

2. It is equally clear that the source of man's first disobedience was the desire and attempt to have life apart from God by setting up his own will, and that in this self-assertion he severed the bond of life with God, died spiritually, and would have ceased to exist at all, if some intervention of love and mercy had not immediately rescued him from the consequences of his fall from sonship and opened to him the way for the restoration of his filial relationship.

*The Source  
of Man's  
First Diso-  
bedience.*

3. But the eternal Father did not surrender His wayward child to the fate of his willfulness, nor renounce the purpose and plan of His "kingdom prepared from the foundation of the world." In fatherly love and regal power He provided for the redemption of humanity and its restoration to the possibilities of sonship through the eternal Son. And this amazing grace should inspire in the hearts of all men the highest gratitude, the most fervent love, and the most ardent adoration for Him "Who loved us and gave Him-

*Fatherly  
Love and  
Regal  
Power.*

self for us." The immediate intervention of redeeming love for man after his fall was an unspeakable manifestation of mercy.

*The Prom-  
ised Re-  
demption.*

Let rationalists quibble as they may and reduce the record of the fall of man and the first promise of a Deliverer to the level of myth and allegory, it remains unquestionable that some suggestion of redemption is implied in the words which the Lord God is represented to have spoken to the tempter—the foreign invader of the earth and the despoiler of man's inheritance of sonship—when He said: "I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). If these words do not promise some form of redemption to man, what do they mean?

*The First  
Gleam of  
Israel's  
Hope.*

The masters of Israel, the teachers of that great people who, according to St. Paul, had the distinguished advantage of having had committed to them "the oracles of God" (Rom. iii. 1-2), and the Christian fathers almost unanimously teach that these words were the promise of a Redeemer to fallen man, and that in them we have the first gleam of the "hope of Israel," the atonement through the suffering Messiah.

*The Germinat  
Seed of  
Prophecy.*

We cannot from the brief record in Genesis say with certainty how Adam and Eve understood the promise nor the measure of their comprehension of its import. "But at least the prom-

ise assured them of mercy. It kindled a hope that should be, as widespread traditions show it to have been, the cherished possession, amid whatever perversions and corruptions, of their descendants generally. And it was the germinal seed and root of that unbroken growth of enlarging prophecy which became the special distinction of the chosen race until it culminated in the angelic salutation."\*

If this be not true, how shall we account for the altar and offering of Abel hard by the gate of Paradise? Did he receive the conception from his parents or evolve it from his own consciousness? Why was he ready to die for his faith, as the first martyr, if he did not feel that it was of divine authority? May not the eternal Messiah have said to him at the altar, "Be thou faithful *unto* death, and I will give thee a crown of life"? *Abel's Faith.*

Bishop Bull has presented this matter most clearly. He says: "The Church of God hath always believed that Adam repented and laid hold on the mercy of a second covenant and was received again into divine favor, although there be no express mention of this in his history. Thus we do not read of any precept or law given by God to Adam after his fall, but we find the practice of sacrificing in his family. And it *Bishop Bull on the Origin of Sacrifices.*

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\*"The One Mediator," by P. G. Medd, page 145.



will be very difficult to him that considers the matter thoroughly to imagine that he invented that rite out of his own head; he was taught it, therefore, by the command and institution of God. And it is highly reasonable to think that at the same time when God gave a second law and institution He encouraged him also to the obedience of it by a promise of acceptance and restitution to his former favor. Upon this hope doubtless he renewed his allegiance to his Creator and devoted himself to the worship and service of God and taught his sons, Cain and Abel, to do likewise. From him they learned to present their several offerings to the Lord (Gen. iv.), where we read also (verses 4 and 5) that "God had respect to Abel and his offering" and declared His acceptance of it by some visible sign, taken notice of by his brother Cain, probably, as the Hebrew doctors tell us, 'by a fire from heaven, inflaming his offering.' "\*

*The Sacrificial Faith of the Patriarchs Otherwise Inexplicable.*

This view of the celebrated Bishop of St. David's is amply justified by the brief record of the age of the patriarchs which we find in the first book of the Pentateuch. That record is inexplicable unless we assume that the men of that distant time had received some assurance from God that their inheritance of spiritual life, with all its peace and harmony and innocence, which

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\*"Volume I, Sermon VIII, page 205.

was forfeited by the fall, was not lost forever, but might be regained through One able to discomfort the Tempter, through whose instigation the first sin was committed; and that the way of access to the promised Deliverer was through faith manifested in sacrificial offerings by which they attached themselves to God in a new bond of covenanted allegiance, the divine acceptance of which was signified to them from heaven. How otherwise shall we account for the faith of Abel by which he obtained witness of God's approval (Heb. xi. 4), the holy life of Enoch, who before his translation had the testimony that he pleased God (Heb. xi. 5), and the righteousness of Noah, "who found grace in the eyes of the Lord" (Gen. vi. 8)? Are such unearthly types of life possible without some vital union with God in which enabling and ennobling grace is found?

And what means the striking statement in connection with the birth of Enos, the son of Seth, when it is said, "Then began men to call on the name of the Lord" (Gen. iv. 26)? Dr. Adam Clarke translates and comments upon the words thus: "Then began men to call themselves by the name of Lord, which words are supposed to signify that in the time of Enos the true followers of God began to distinguish themselves and to be distinguished by others by the appellation of 'sons of God,' those of the other branch of

*"Sons of  
God" and  
"Children  
of Men."*

Adam's family, among whom the divine worship was not observed, being distinguished by the name 'children of men.'” Notwithstanding the contrary opinions of other learned exegetes, this interpretation of the passage seems most natural and correct, and by it we are reminded of how the Christians of Antioch in the first days of the Church were called by Christ's name (Acts xi. 26)—an appellation which was taken up quickly by both friends and foes (Acts xxvi. 28 and 1 Pet. iv. 16), and which has ever since clung to the followers of God's dear Son always and everywhere.

*The Corporate  
Kingdom.*

As the corporate kingdom of God thus emerged in the days of Enos and again in the days of Paul, the name of God was written on its forehead, even as it shall be inscribed on the foreheads of all the triumphant saints at the final consummation of the kingdom, when “they shall see His face, and His name shall be in their foreheads” (Rev. xxii. 4).

But we who accept the Holy Scriptures are not left to the record in Genesis alone to reveal to us “the kingdom of God in the patriarchal age.” That record is illumined by the Epistle to the Hebrews, in which the succession of the saints of all ages is set forth and the vital principles of faith are exhibited as the bond of living union between the citizens of the kingdom and their royal Redeemer in all generations. To the roster of

the heroes of faith, found in the eleventh chapter of the great Epistle, let us betake ourselves that from its lofty standpoint we may view the long line of the pilgrim patriarchs traveling home to God and witness the unfolding of the kingdom of heaven from Adam to Abraham.

For the right understanding of both the principle of faith and the filial commonwealth of the men of faith which extends in unbroken continuity through all generations we must mark the content and the characterization of faith which the writer of the Epistle ascribes to the patriarchs.

1. It was faith manifesting itself at altars of sacrifice, embracing the person of Christ and securing an approving response from God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts;" "by faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony that he pleased God;" and "by faith" Moses esteemed "the reproach [literally 'the insult'] of Christ greater riches than the treasures in Egypt" (Heb. xi. 4, 5, 26).

*Patriarchal  
Faith Was  
Faith in  
Christ.*

2. Through this faith these mighty men were united to God in a bond of life, and thereby they were able to reach the loftiest heights of holiness and triumph over death itself. Of this victory

*The Life  
and  
Transla-  
tion of  
Enoch.*

over sin and death Enoch is the shining example, who in advance of the resurrection of Christ seems to have entered into the blessed change to incorruption reserved for those last-day saints of whose entrance into the heavenly inheritance St. Paul says: "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51, 52). This holy man walked with God so closely that his whole nature was purified and exalted by the intimate communion of three hundred years to such a degree that his humanity was made meet to partake of "the inheritance of the saints in light" (Col. i. 12); and therefore he went home to God without passing through the portals of the tomb. No startling tones of the trumpet called him. He just walked home with God, Who transformed and transfigured him as they traveled together in the unbroken communion of his long journey. And when he was missed from the ranks of men on earth, nothing else could be inferred than that he had gone home with the King. And they said: "God took him" (Gen. v. 24). Almost before he knew it he came "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn which are written in

heaven" (Heb. xii. 22), of which glorious company he had enjoyed previous visions when he prophesied saying: "Behold the Lord cometh with ten thousands of his saints" (Jude i. 14). As he pursued with unwavering faith the path of Christly life, apart from the world, the angels met him, and he was better suited to their company than to the companionship of the world, and so "he was not found because God had translated him" (Heb. xi. 5). And those whom he left behind knew *where* he was because they had seen *what* he was.

3. This faith, which united the sons of God to their kingly Father, separated them from the world, incurred its enmity, and exposed them to its persecutions.

This was inevitable. Sin had entered the world through the malignant hostility of the Tempter to God, and it had resulted in man's alienation from God by the expulsion from his soul of the divine Spirit, whose place in the human bosom was usurped by the "carnal mind," which "is enmity to God" (Rom. viii. 7). By the very essence of sin and the nature of the kingdom of God murder was bound to be the next sin after the fall; for spiritual forces are never tepid, and between godliness and godlessness there always has been an irreconcilable conflict since "the war in heaven" (Rev. xii. 7). And this antagonism of evil to good always will continue until the

*The Hostility  
of the  
World to  
the Sons  
of God.*

*Saints in a  
State of  
War.*

voice in heaven cries, after the dragon and his angels are cast down: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ" (Rev. xii. 10). Abel's faith enraged Cain and led the murderous sinner to make the first death of a human being (1 John iii. 12). By Noah's faith "he condemned the world" (Heb. xi. 7). The faith of Moses called down upon him "the reproach of Christ," or, literally, "the insult of Christ" (Heb. xi. 26). The faith of the sons of God in the patriarchal age "of whom the world was not worthy" (Heb. xi. 38), involved them in a state of war with the sons of men. So invariable and inevitable was the militant state of those filial followers of Christ, the writer of the Epistle to the Hebrews says time would fail him to tell of the multitude of heroes "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi. 33, 34). These all obtained from God "a good report through faith" and had the testimony that they pleased Him. And a displeased and hateful world also, by its hostility and persecution, bore testimony that they were the sons of God. For if they had been of the world, the world would have loved them as its own; but since they were

not of the world, the world hated them, even as at the first the faithless Cain hated the faithful Abel and slew him.

4. This faith was characterized by a glorious hope which enabled its possessors to overcome the world, to endure as seeing him who is invisible, and to look forward with courage and confidence to the final consummation of the kingdom. They all were forward-looking men in the best sense.

*The Faith of Hope and the Hope of Faith.*

The ark, in which was saved a remnant of the race for the perpetuation of the kingdom of God after the flood, was made by the foresight of Noah's faith.

Abraham wrenched himself loose from a stable habitation with his kindred in his native country and entered into the nomadic life of a mere sojourner on the earth, "dwelling in tabernacles with Isaac and Jacob; for he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10).

In this fearless and foreseeing faith Abraham offered Isaac, Isaac "blessed Jacob and Esau concerning things to come," and Jacob "when he was dying blessed both the sons of Joseph, and worshiped leaning upon the top of his staff" (Heb. xi. 17-21). With the same forward-looking grasp of the divine promises by faith, Joseph looked across the wide waste of the four hundred years of the Egyptian bondage of his

*Fearless and Foreseeing Faith.*



people and "made mention of the departing of the children of Israel and gave commandment concerning his bones," desiring that even the perishing relics of his body should be identified with "the hope of Israel," even as his deathless union with Israel's Redeemer identified him with the kingdom of heaven.

*The Previ-  
sion of  
Moses.*

In like manner Moses through the prevision of faith chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," having "respect unto the recompense of reward" and enduring "as seeing him who is invisible" (Heb. xi. 24-27).

*Strangers  
and  
Pilgrims  
Seeking  
the City  
of God.*

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb. xi. 13-16.)

A father is not ashamed of his sons, if they be worthy offspring of his paternal love; and for such sons the Heavenly Father provides for the communion of His children with one another

and with Himself in a spiritual organization called here "a city"—that is, the urban rule of God, "the kingdom of heaven."

All these characteristic phases of the faith of the patriarchs are true and essential notes of "the kingdom of God's dear Son," as it is revealed to us without whom, we are taught, "that they should not be made perfect" (Heb. xi. 40). Hereby the identity of "the kingdom of God's dear Son" in the patriarchal age is manifest, and its unbroken continuity through all ages is indicated.

*The Identifying Faith.*

These forces of life in God through Christ have persisted through all the generations of the past, from the foundation of the world, and they will persist through all the generations to come, until the consummation of the mediatorial reign of the eternal Son, when, having put down all opposing rule and rebellious authority, and having put all enemies under His feet, even the last enemy, death, He will "deliver up the kingdom to God, even the Father," "that God may be all in all" (1 Cor. xv. 24-28). To make the matter more clear let us consider the corresponding features of the kingdom in the present dispensation:

*Persistent Forces of Life.*

1. By faith in the crucified and risen Christ the sons of God now, as in the patriarchal age, are led by the Spirit of God, and the Spirit itself beareth witness with their spirits that they are the children of God" (Rom. viii. 14-16). While

*The Christian's Faith.*

they that are in the flesh cannot *please God* (Rom. viii. 8), being destitute of that faith without which it is "impossible to *please God*" (Heb. xi. 6), there is "no condemnation to them which are in Christ Jesus, who walk not *after the flesh*, but after the Spirit" (Rom. viii. 1).

*The Chris-  
tian's Hid-  
den Life.*

2. By faith the children of God now have and enjoy the "life hid with Christ in God" and rejoice in the hope that when Christ, Who is their life, shall appear then shall they also "appear with him in glory" (Col. iii. 3, 4).

*The Chris-  
tian's Sep-  
aration  
from the  
World.*

3. The children of the kingdom now, as in the days of the patriarchs, are separated from the world, which hates them and inflicts suffering upon them. The Son of God forewarned his followers that this should be their lot: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen ye out of the world, therefore, the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My sayings they will keep yours also. But all these things they will do unto you for My name's sake, because they know not Him that sent Me" (John xv. 19-21.) And his prediction of the persecution of the children of the kingdom by the children of the world has been fulfilled in all lands and in all times. Ignorance of the Father who

sent the Son is the fruitful source of iniquitous hostility to God's children everywhere. Worldliness runs rapidly into wickedness.

4. The sons of God in the present age, through faith in the eternal Son, look forward with a glorious hope to Christ's final triumph over a "frowning world" and foresee in that triumph the perfect consummation of the kingdom. They look forward to the overcoming of all evil, and all opposition to their Redeemer, and the ultimate realization of the original purpose of the eternal Father in creation, namely, the indwelling of God in deathless humanity, perfectly conformed to the divine will in filial devotion.

*The Christian's  
Glorious  
Hope.*

For this supreme end their prayers ascend: "Our Father, Which art in heaven, hallowed be Thy name. Thy kingdom come" (Matt. vi. 9, 10).

5. Their comfort amid the sufferings which they endure *for* Christ and *with* Christ, in a hostile world, is this radiant hope of their own glorified life and the renovation of the world: "The Spirit itself beareth witness with our spirit that we are the children of God, and if children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the crea-

*The Christian's  
Comfort  
in a  
Hostile  
World.*

ture waiteth for the manifestation of the sons of God [or, more correctly, "For the longing outlook of the creation is expecting the unveiling of the sons of God"] . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of the body." (Rom. viii. 16-25.) In like manner St. Paul speaks again when comforting himself and encouraging the Church at Philippi amid the opposition of "the enemies of the cross of Christ," he lifts his own eyes and directs their gaze to the future: "For the city of our citizenship is in heaven, whence we also look for the Saviour, the Lord Jesus Christ, Who shall change the fashion of the body of our humiliation that it may be conformed to His glorious body according to the working of the power, whereby He is able to subdue all things unto Himself" (Phil. iii. 20, 21).

*Our Heaven-  
ly Citizen-  
ship.*

St. Peter also cheers himself and others with this hope, saying: "We according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." (2 Pet. iii. 13.)

*The Curse of  
the Fall  
Removed  
by the  
Consum-  
mation of  
the King-  
dom.*

When Adam fell it is recorded that God said to him: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen. iii. 17-19). The ground of which

he was taken, the dust which was the substance of his corporeal frame shared his sorrowful doom. But redemption will reverse all the desolation wrought in the earth by sin, and when the vision of redeemed humanity is given to the exiled seer on the Isle of Patmos he says: "I saw a new heaven and a new earth; for the first heaven and the first earth was passed away, and there was no more sea. And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi. 1-4.) Thus when a persecuting world had sent into exile on Patmos this "brother and companion" of all saints "in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. i. 9), the same consoling vision and hope comforted him that soothed the sons of God who in the age of the patriarchs suffered with Christ the contradiction of the sinners of their day.

*The Consoling Apocalypse.*

And we also who believe in the Son, joining hands with those patriarchal heroes of faith and

*The Heavenly Vision.*

with the saints of all ages, find strength and support in the same heavenly vision. We, too, with St. Augustine, cry, as they might have done in similar strains: "Oh holy city! beautiful city! From afar I salute thee, I call to thee, I yearn for thee."

### III.

## THE FILIAL NATION AND ITS MESSIANIC HOPE.



For the hope of Israel I am bound with this chain.—  
*St. Paul, in Acts of Apostles, Chapter xxviii. 20.*

We may be at a loss to account for the Messianic expectation among the Jews; we cannot deny its existence, and we cannot explain it naturally. In proportion, therefore, as we acknowledge its reality, we shall be compelled to assume its supernatural origin. No nation could have had the sort of expectation which the Jewish nation had unless it had been imparted from without, and in confirmation of this is the fact that no other nation had any such hope.—*Stanley Leathes, in "The Religion of the Christ," page 38.*

The birth of Christianity would have been impossible in any other land than Palestine. Not only we cannot imagine it springing into existence among the mountains of Greece or the plains of Rome, but it would have been a moral impossibility for it to have arisen there. Why? Because the very soil had not been prepared. There was nothing there for it to support itself upon, to lay hold of, or to spring from.—"*Characteristics of Christianity,*" page 4.

### III.

#### THE FILIAL NATION AND ITS MESSIANIC HOPE.

*"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (Luke xxiv. 27.)*

IN the Epistle to the Hebrews we are taught *The First Age and Its Close.* that God by His Son "made the ages" (Heb. i. 2).

The first age closed with the fall of man and the judgment of heaven upon his sin. But with judgment mercy also appeared in the promise of the Deliverer, who should arise from the "seed of woman."

The second age closed with the flood, which *The Second Age and Its End.* was brought on by the corruption of "the sons of God," through unholy and defiling relations with the children of the world—a fearful warning against worldliness and its destructive consequences (Gen. vi. 1-7).

"The picture of the world before the flood is *The Picture of the Antediluvian World.* that of a world broken loose from the restraints of religion, with no faith but in the present and the visible, and giving unrestrained liberty to the natural tendencies of man in worldliness, violence and lust, and this in the face of merciful warning from God through the preaching of Noah during

at least a hundred years, *during which the long-suffering of God waited, while the ark was preparing* (1 Pet. iii. 20), but met only with scoffing and unbelief.”\*

*Hopeless  
Moral  
Thralldom.*

A rebellious race despised and defied the Father’s dear Son—the promised Deliverer—and rebelled against His kingdom of mercy and grace. “He was in the world, and the world was made by Him, and the world knew Him not” (John i. 10); and in rejecting Him the world involved itself in hopeless and incurable moral thralldom. The Christly elements of the age were reduced to the eight members of the family of Noah, “a preacher of righteousness” (2 Pet. ii. 5).

*The Judgment of  
That  
World.*

Upon a world, so faithless and foul, judgment, final and irreparable, fell; for the Son of God in His mediatorial office is the Mediator of judgment as well as of mercy. Such is the ordinance of the divine administration in the earth. “The Father judgeth no man, but hath committed all judgment to the Son” (John v. 22), and “hath given Him authority to execute judgment because He is the Son of man” (John v. 27).

Out of the wreck and ruin of the antediluvian world “the sons of God” were saved by faith and came into the inheritance of the faithful; for it is written: “By faith Noah, being warned of God of things not seen, as yet, moved with fear,

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\*“The One Mediator,” by P. G. Medd, page 155.

prepared an ark to the saving of his house; by the which he condemned the world, and became *the heir* of righteousness which is by faith" (Heb. xi. 7)—that is, a joint heir with Christ in the kingdom of God (Rom. viii. 17). The old world passed away and the lust thereof (1 John ii. 17), and the men of the meekness of faith inherited the new earth, over which the "bow in the cloud," bending above their altars of burnt sacrifice (Gen. viii. 20), bespoke the abiding mercy of God and became the token of the everlasting covenant between God and every living creature of all flesh that is upon the earth (Gen. iv. 8-17).

In the age which closed with the flood the kingdom of God was manifested chiefly in the filial faith of individuals who walked with God as obedient sons. But after the flood Noah and his family, the saved Church of God, stepped forth from the ark, and in the age following households of faith characterized the progressive development of the heavenly kingdom along the line of a divinely directed succession which culminated in a filial nation that grew out of them and derived its patriarchal type from them.

As the historian of Genesis hastens on to Abraham, the father and founder of this filial nation, he glances at some attempts of the faithless sons of men to live independently of God and to or-

ganize kingdoms apart from and antagonistic to the divine government.

*Futile At-  
tempts to  
Live with-  
out God  
and Apart  
from the  
Kingdom.*

We are given a glimpse of Nimrod, "the mighty hunter," who founded a kingdom on physical force and thereby gave rise to the Assyrian monarchy, which lived by the sword and finally perished by the sword (Genesis x.).

The ambitious scheme of the builders of Babel also is brought in sight—the vain attempt to build a city and raise a tower "whose top should reach to heaven," and thereby establish a center around which men might be gathered and united in their own name and strength without God and apart from His kingdom. That which was thus designed to make for human unity without oneness with God resulted, as all such efforts by their very nature must result, in defeating its own end. Confusion of language instead of concord of life followed, and the strife of tongues began, which was not cured until the miracle of Pentecost reversed the judgment of Babel (Acts ii. 4-11).

*Hastening to  
Abraham.*

But with these godless movements the inspired historian has little concern. He gives them just enough notice to reveal the great contrast between them and the unearthly kingdom of God, and then hastens away from the men of Babel, seeking to build a city with a worldly foundation, to Abraham, leaving behind him the earthly city and society in which he was born, to look for "a city

which hath foundations, whose builder and maker is God" (Heb. xi. 10).

The lives of Abraham, Isaac, and Jacob were lived "by the faith of the Son of God," and in their days "the kingdom of God's dear Son" shone forth in their households that were miniatures of the filial nation of Israel in which they eventually issued. Their faith, their altars, their sacrifices, their separation from the world, and their triumphs foreshadowed the commonwealth of the realm of redeemed souls which Moses led out of Egypt by the divine command and organized in the wilderness under divine direction. In them was adumbrated also the kingdom of God as it appeared in the days of our Lord's life in the flesh and as it was propagated by the apostles and the primitive Church after His ascension and the descent of the Holy Spirit. They were tall sons of God, standing on lofty peaks, welcoming from afar the dawn of the Messiah's reign and reporting to all in the dark valleys around them the rising Sun, and foretelling the cloudless, eternal day that would surely follow His coming.

*Households  
of Faith  
Foreshow-  
ing the  
Filial  
Nation.*

This will appear the more clearly if we will scrutinize closely some of the outstanding incidents of their lives as recorded in Genesis, especially the call and career of Abraham.

"The father of the faithful," in his prompt and unreserved obedience to the divine call, in his perfect detachment from the world and abso-

*Abraham's  
Faith Was  
Christian  
Faith.*

lute attachment to God, in all his acts of faith and labors of love, from the day he left Ur in Chaldea until he died and was buried in the cave of Machpelah, exemplified the faith of a Christian and lived among men as a son of God. The terms of his call demanded his renunciation of the world, and are in essence, though not in form, the same as the conditions of Christian discipleship laid down by Jesus. To Abraham the Lord said: "Get thee out of thy country, and from thy kingdom, and from thy father's house to the land that I will show thee" (Gen. xii. 1). To his followers Jesus said: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. . . . Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke xiv. 26, 33).

*Faith Alone  
Explains  
Abraham's  
Migration.*

Abraham's quick and unhesitating obedience to this wrenching call was an act of faith. All naturalistic explanations of his forsaking his country which ascribe to him the worldly motives of others of his time who made migrations and forsook kindred to find new pastures, to get booty, or to make conquests flatly contradict the Scriptures and fail to do justice to the facts of the patriarch's life. The only adequate and satisfying explanation of his course is that which affirms "by faith Abraham, when he was called to go out

into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went" (Heb. xi. 8).

The divine command moved him, and the di-  
vine promise allured him with irresistible power. St. Paul tells us that it was the compelling force of the gospel by which he was constrained: "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8). In the light of the Messianic hope, which was kindled by his faith in God, he forsook his native land to become a pilgrim citizen of the kingdom which has no frontiers in earth or limits in time.

*The Gospel  
Con-  
strained  
Abraham.*

The inspiration of this faith moved him to erect altars and offer burnt sacrifices wherever he went. From all his encampments at Shechem, Bethel, Hebron, Gerar, and Beersheba the smoke of his offerings arose and the incense of his worship ascended.

*His Altars  
and Of-  
ferings.*

At God's command he adopted the rite of cir-  
cumcision as the token of the adhesion of him-  
self and his household to the divine covenant  
and as the declaration of the fact that all un-  
cleanness and sin were cast aside in order to en-  
ter into the privileges and blessings of the sons  
of God (Gen. xvii. 23-27).

*The Rite of  
Circumci-  
sion.*

In the supreme trial of his faith, when he was called to offer in sacrifice Isaac, the son of prom-



*The Perfect-  
ing of  
His Faith.*

ise, "of whom it was said, that in Isaac shall thy seed be called" (Heb. xi. 18), he stumbled not at the awful and inexplicable command, but proceeded with sad resoluteness to execute it, "accounting that God was able to raise Isaac up, even from the dead, from whence also he received him in a figure" (Heb. xi. 19). And God, by a marvelous provision of deliverance in that dreadful hour, spared the son of his love and gave to the unfaltering patriarch a vision of the Messiah who should come and through whom the great promise should be fulfilled. Then was given to Abraham that joyous reward of faith of which Jesus spoke when he said: "Abraham rejoiced to see my day; and he saw it, and was glad" (John viii. 56). Thus his sonship, like that of the Captain of his salvation and ours, was made perfect "through suffering" (Heb. ii. 10).

*Isaac a  
Parable of  
Christ.*

The record of Isaac's life is shorter than both the record of Abraham, his father, and that of Jacob, his son. He seemed to have lived on a lofty plateau of peace, without peaks or depressions, illustrating in continuous consecration more than in any single act or striking incident of his life the Messianic hope. To him it was given to be a sort of living parable or acted allegory of the Christ who was to come.

His birth was miraculous. It was no freak of nature nor whim of providence that he was born when Abraham and Sarah "were old and

well stricken in years" (Gen. xviii. 11). His birth was thus detained that the filial nation, which sprang from his loins, should know that its life issued from the supernatural Giver of life, of Whom it is written later: "As the Father hath life in Himself, so hath He given to the Son to have life in himself" (John v. 26). Isaac's birth is to the Jewish commonwealth somewhat as is the virgin birth of Jesus to the Christian commonwealth, as also his offering and rescue on Abraham's altar on Moriah prefigured the death and resurrection of our Lord. Of his whole life, and especially of Abraham's attempt to offer him as a sacrifice, it has been truly said: "This is no mere history, no mere mythic tale of the hoary past which has no concern for us of modern days. It is a manifestation of God's purpose, working gradually its own redemption and shaping events to foreshadow coming mysteries. Here, on one hand, is the Father sparing not his own Son, but delivering him up to the cross; here, on the other hand, is a father willingly surrendering his own son to die at God's command. Here is the Son, the only begotten of His Father, though able to will otherwise (John x. 18) deliberately consenting to obey his Father's command; and here is Isaac, in the full strength of vigorous youth, voluntarily laid upon the altar and baring his throat to the sacrificial knife. His

*Isaac's Supernatural Birth and the Virgin Birth of Christ.*

father's only son, heir of all things that he possessed, beloved greatly, his birth long foretold and happening punctually at the appointed time, innocent, yet suffering death, meek and submissive to his father's will, bearing the wood for the sacrifice up the hill—Isaac is a marvelous type of the Christ.”\*

*Peculiar  
Signifi-  
cance of  
Jacob's  
Life.*

In the life of Jacob there is a peculiar significance with reference to the filial nation of which he was the progenitor.

He was born subsequent to his brother Esau, and to his mother, Rebekah, God had said: “The elder shall serve the younger,” the birthright of primogeniture being thus transferred to him by divine election before he was born (Gen. xxv. 23). Of this notable fact he was probably informed by his doting mother, and in the confidence of faith he should have trusted God to fulfill His promise. But he was not content to wait on the Lord to execute His divine promise concerning him, and in such trustful waiting become by faith a son of God. When Rebekah overheard a conversation between the aged and blind, Isaac, and the firstborn, Esau, the purport of which was an arrangement to give to Esau the patriarchal blessing which belonged to the birthright that he had despised and sold to Jacob for a mess

*He Would  
Get Spirit-  
ual Things  
by  
Worldly  
Methods.*

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\*“Abraham, His Life and Times,” by William J. Deane, page 146.

of pottage, she quickly conceived a counter plan, by which Jacob was to deceive his father and deprive his brother of the paternal benediction. And Jacob, who inherited from his mother a devious disposition, and who was justly named Jacob—the Supplanter—promptly fell in with the scheme. He appreciated spiritual values, but he failed to comprehend at first that such heavenly things cannot be gained by deceit, but must be received by faith as the gift of God. But he learned this high lesson of sonship in the kingdom of heaven at last by the hard experiences which followed the success of the device which his mother conceived so quickly and which he executed so skillfully. He deceived his father and defrauded his brother, but he incurred the murderous hatred of Esau, which drove him from the face of his mother, whom he saw again no more, and sent him to Padan-aram, where in Laban's employ the deceiver was fed with the fruits of deceit, and where the defrauder reaped the wages of fraud (Gen. xxviii. and xxviii).

*Learning the  
Lesson of  
Sonship.*

But on the way, at Bethel, where Abraham, his grandfather, had encamped and erected an altar, the God of his fathers granted him in a dream the vision of angels ascending and descending on a ladder “set up on the earth, and the top of which reached to heaven”—a symbol of the incarnation, as Jesus taught Nathaniel,

*His Vision  
at Bethel.*

the Israelite indeed in whom was no guile (John i. 45-51). And there in the place where he knew not that God was (Gen. xxviii. 16) the Lord renewed to him the Abrahamic covenant and promises, and he in turn pledged himself to God in a solemn vow of consecration, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house: and of all that thou shalt give me I will surely give a tenth unto thee" (Gen. xxviii. 10-22).

*His Vision  
Did Not  
Perfect  
Him.*

Although Jacob had thus been granted this wonderful experience at the very "gate of heaven," he was not by it perfected in sonship. Guile was deep seated in his nature, and it was not purged away until he had passed through bitter experiences which discovered to him his inability to care for himself independently of God, and which finally led him to rest entirely upon the Lord of hosts, Who alone is the refuge and strength of His children (Ps. xlv. 1-11).

*His Dire  
Strait.*

After years of hardship in Padan-aram, at the hands of Laban, his uncle and father-in-law, by whom he was defrauded, and whom he in turn overreached, he gathered together his two wives and all his children and retainers,

with his flocks and herds, and started back to the land of promise. But he was soon in a great strait. Laban pursued him in the rear, and Esau with four hundred men approached him in front. In his extremity Jehovah came to his relief and by divine help enabled him to appease Laban. And then the host of God met him at Mahanaim to assure him of the Lord's continued protection and deliverance. Nevertheless, this guileful man failed again to learn the lesson of sonship, and persisted in his vain efforts to take his life into his own hands. Knowing Esau well, he adopted the expedient of a tactful present to cool his brother's hate and turn away his vengeance, and in this he was successful. Having thus disposed of his fierce foes, Laban returning to Padan-aram and Esau to Seir, he felt sure of his birthright and secure in his possession of the land of promise. But the Sovereign of the realm refused to allow him to have it by a quit-claim from Esau, and when he assayed to enter it the Heavenly King met him and forbade his advance beyond the border. With his company gone on before him across the Jabok, "Jacob was left alone, and there wrestled with a man until the breaking of day." "So the real proprietor of the land strips himself for the contest and lets him feel by the first hold he takes of him that if the

*Denied the  
Land on  
Esau's  
"Quit  
Claim."*

question be one of mere strength he shall never enter the land.”\*

*Entering a  
Self-Surren-  
dered Life.*

Theretofores, as we have seen, he had lived a life of self-assertion and self-sufficiency, but in that night of wrestling with an invincible and invisible Opponent he entered into a life of self-surrender to God and a relation of absolute dependence upon the Almighty. Before that struggle he had cared more for the land of promise than for the God of the promise, and he had always felt himself able to regain by his own ingenuity and intrepidity that which he had lost by his sin. But in that contest with God his self-confident spirit availed him nothing. His mysterious Antagonist touched the strongest sinew in his body, which shriveled at the touch, and the indomitable will broke down as the maimed limb failed him. The prostrating touch revealed to him the Almighty Person with Whom he was vainly contending, and with the revelation his whole nature went down before God in complete self-surrender and absolute dependence. He cared no longer for the land, and, forgetting all earthly good and ignoring even the best things, he sought a blessing from Him whom thenceforth he made his portion forever, crying as he fell, “I will not let Thee go except Thou bless me,” and praying the Heavenly Wrestler to tell him His name. Then his

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\**Expositor's Bible*, “Genesis,” by Marcus Dods.

strength was made perfect in weakness, and as a prince he prevailed. His worldly spirit was purged of its earthly mindedness, and he became a son of God. His nature was so changed that his old name was no longer suitable to him. Jacob, "the Supplanter," became Israel, "a Prince of God"; and his new name not only indicated his own new nature, but by it also "the innermost nature of the covenant people was fixed and the divine law of their history was established" (Delitzsch). The filial nation was to be a nation of Israelites and not Jacobites; they were not to fulfill their great mission by artful aggressiveness and arrogant conquests, but they were to come to place and power by the will of God, whose peculiar treasure and patriarchal inheritance they were to be.

*Becomes at  
Last a  
Son of  
God and  
the Father  
of  
Israelites.*

The dealings of Jehovah with the three great patriarchal progenitors of the Israelites were typical of their own relation as a people to their Heavenly King and preparatory to their national life under His rule. And this was especially true of the appearances of the Lord to Jacob, from whom their corporate name was derived. Abraham they claimed and venerated as their father, but they were not called Abrahamites. The gentle Isaac they held in tender reverence, but they were not to be Isaacites. But Jacob, whose life before his strange experiences at Peniel was so similar to their own

*Principal-  
ity in the  
Kingdom  
of God.*



subsequent worldliness and waywardness, and whose nature and name were there changed from that of "a Supplanter" to that of "a Prince of God," gave his new name of Israel to the nation, in which fact was foreshadowed the purpose of God concerning them as his chosen people. They were to be a principedom or principality in the world-wide kingdom of heaven.

*The Theoph-  
anies and  
the Filial  
Nation.*

All the manifestations of God to Abraham, Isaac, and Jacob, all those marvelous theophanies which have been called justly "preludes of the incarnation" were revelations of the Son of God, designed to foreshadow and ultimately lead to the establishment of His kingdom in the world through an elect people, a filial nation, in whom all the families of the earth should be blessed.

*Its History  
Colored by  
the Mes-  
sianic  
Hope.*

Their whole history from the call of Abraham, through the time of Moses and the days of Joshua, through the period of the Judges and the Kings, to the final overthrow of the kingdom of the ten tribes and the captivity, exile, and restoration of Judah and Benjamin is marked by this one continuous purpose, which penetrates and colors it throughout from beginning to end.

If Israel's Messianic hope, by which the nation was constituted and compacted, be denied, or if its origin be referred to natural sources, the national history is "a maze without a plan,"

and a world-influencing effect is without an adequate cause to explain it. "It is the supreme miracle of Israel's divinely ordained history, constituting in truth her differentiation from the rest of the ancient nations. Their 'golden age' lay always in the past; hers lay in the future, and she kept ever reaching forward in her darkest days to the promised glory." Her heart palpitated ever with the expectation of the coming of her Messianic King and the setting up on the earth of His everlasting kingdom.

*The Messianic Hope Is the Heart of Hebrew History.*

In the record of their exodus from Egypt and their weary wanderings in the wilderness and in all the writings of the Hebrew seers and psalmists and prophets the Messianic hope shines forth, and the filial relation of the people of God is emphasized.

It is expressly stated that their bondage in Egypt was broken by God because He "heard their groanings" and "remembered His covenant with Abraham, Isaac, and Jacob" (Ex. ii. 24, 25).

At Horeb, in Midian, a theophany was given to Moses, like those that had been given to the patriarchs, and out of the burning bush Jehovah called him and sent him unto Pharaoh that he might bring forth "My people, the children of Israel, out of Egypt" (Ex. iii. 1-18).

The words which Moses was directed to say

unto Pharaoh were: "Thus saith the Lord, Israel is *My son*, even *My firstborn*: and I say unto thee, let *My son* go, that he may serve Me: and, if thou refuse to let him go, behold, I will slay *thy son*, even *thy firstborn*" (Gen. iv. 22, 23).

*The Lord's  
Inheritance and  
All Other  
Nations.*

Again, near the close of his life Moses declares to the people in the wilderness, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the number of the children of Israel*. For the Lord's *portion* is His people; Jacob is the lot of *His inheritance*" (Deut. xxxii. 8, 9). The people of a patriarchy were accounted the portion or the inheritance of the patriarchal sovereign from whom they were sprung and to whom they sustained a filial relation as subjects. In the passage quoted Israel is thus called the "portion" of the Lord and Jacob his "inheritance," just as St. Paul, in discussing the place of the Christian Church in the universe, speaks of "the riches of the glory of God's inheritance in the saints" (Eph. i. 18). It will be observed also that Moses affirms the distribution of all the children of Adam into nationalities, and the fixing of national lines and racial boundaries was made with reference to the promotion of the kingdom of God in Israel; and this is a most reasonable view of the matter, for "the Lord hath prepared His throne in the heavens,

and His kingdom ruleth over all" (Ps. ciii. 19), and, therefore, the whole earth is governed with reference to His kingdom. The fate of nations is determined and turns on their attitude to "the kingdom of God's dear Son," and they are placed with reference to that fact. They, no less than Israel, have their times determined and the bounds of their habitations fixed by God to the end that they may seek the Lord "if haply they may feel after Him and find Him" (Acts xvii. 26, 27).

But Israel's place in her day was central to the kingdom of heaven on earth, and the land of Canaan was given to the Hebrews, not purposelessly or by blind chance, but by divine appointment because of its special adaptation to the fulfillment of the promise to Abraham that in his seed all the families of the earth should be blessed. The home of the Hebrews was the power house of the divine kingdom in the world. "The position of Canaan made it most suitable for this great purpose. It was isolated; it was nowhere in immediate contact with the great idolatrous nations, yet not so remote as to be secluded from sight or knowledge. It lay in the midst of mighty empires whose struggles for preëminence raged around, but yet did not necessarily affect its existence. The routes of both merchants and warriors, both by land and water, passed its borders;

*The Power  
House of  
the  
Kingdom.*

caravans and armies, journeying from the Euphrates to the Nile, skirted its confines; but no great highway led through its center. . . . It touched, as it were, the three divisions of the world. Europe, Asia, and Africa met therein. 'I have set her in the midst of the nations, and countries round about her' (Ezek. v. 5). It was a center from which at the appointed time might radiate the light which should illuminate the heathen darkness. . . . Here might true religion flourish, unchecked by adverse influences; hence might emanate a spiritual force which should reach to 'the sons of the stranger,' far beyond the narrow limits of Israel. This house of God should be a house of prayer for all nations."\*

*Israel's  
Sacrifices,  
Feasts,  
and Ritual  
Types  
of the  
Kingdom.*

Their worship, with all their rites of sacrifice, memorial feasts, and ritualistic ordinances, expressed the Messianic hope and aimed at leading the people to become the children of God.

The Passover especially, which was at once a memorial of their departure from Egypt and a symbol of the atoning sacrifice of the Messiah, carried this significance. It was strictly a family feast, over which the father of the household presided and in which the lamb slain possessed a sacrificial character. Not a bone

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"Abraham, His Life and Times," by William J. Deane, page 44.

of the lamb was to be broken, and its entire consumption was enjoined. The whole substance of it was to enter into the substance of the people, the blood only excepted, which was sprinkled as a propitiatory and sacrificial offering. Its symbolic significance was quite clear, and it pointed directly to the "Lamb of God which taketh away the sin of the world" (John i. 29).

*The Significance of the Passover.*

Omitting to consider minutely Israel's system of sacrificial offerings, it will suffice for the purposes of this discussion to concentrate attention upon the Tabernacle itself, which, through all their history from its setting up at Sinai to the building of the temple by which it was succeeded, was the center of both their worship and their national life.

The Tabernacle was God's sacred dwelling place "among them" (Ex. xxv. 8), and it was the holy place at which He promised to "meet with the children of Israel" (Ex. xxix. 43-46). Moses was charged particularly and repeatedly to make it and all its contents according to the pattern shown him in the Mount (Ex. xxv. 40, xxvi. 30, and xxvii. 8); for, since the unearthly glory of God was to be revealed in it and through it, no earthly type could be suitable to the purpose. In it were altars for sacrifices, and most important of all were the ark, containing the law, and the mercy seat "above the ark" (Ex.

*The Special Significance of the Tabernacle.*

xxv. 10-22)—thus symbolizing most impressively the whole scheme of redemption and showing forth the way to God through His incarnate Son. It was to this symbolic significance of the tabernacle that St. John refers when he says: “And the word was made flesh and dwelt [literally, “pitched His tent”] among us, and we beheld His glory (the glory as of the only begotten of the Father), full of grace and truth” (John i. 14).

*God Was  
Israel's  
Guide and  
Guard.*

On the Tabernacle rested the pillar of cloud and of fire, in which the Lord went before them out of Egypt (Ex. xiii. 20-22, xiv. 19); “and when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys; but if the cloud was not taken up, they journeyed not till the day it was taken up” (Ex. xl. 34-38). Thus, like Abraham when following God he went forth not knowing whither he went, the filial nation was guided and guarded by Jehovah in all its movements.

*Judah and  
the Taber-  
nacle.*

In the center of the camp—the heart of the nation—the Tabernacle was set up, and round about it the several tribes of Israel pitched their tents in assigned positions, the tribe of Judah, from which the Messianic Prophet, Priest, and King should come, being stationed in the place of honor, “on the east side toward the rising of the sun” (Num. ii. 3). Thus stood

the tribes around the tent of "the captain of the host of the Lord" (Josh. iv. 14) when the cloud stood still above it; and when the cloud lifted, the Tabernacle was taken down, and all set forth after it, with Judah in front as the body-guard of their glorious King" (Num. ii. 9).

All this matter of the Tabernacle, as well as the Temple by which it was succeeded, is a piece of senseless pageantry apart from the Messianic hope around which the nation was organized and by which it was unified. Israel's worship was unlike that of any other people, and it is utterly inexplicable by the naturalistic theorizing of the rationalists. The filial nation was peculiar, and their religion was a peculiar religion.

*Senseless  
Pageantry  
without  
the  
Messianic  
Hope.*

And this "lonely people with their lonely book" possessed a literature unlike that of any other nation. Their literature was of an exclusively religious character, and all the books of which it was composed pulsated with the Messianic hope.

*Israel's  
Literature  
and the  
Messianic  
Hope.*

In the record of Abraham's blessing Isaac and thereby transmitting the divine promise through him rather than Ishmael, and in the record of Isaac blessing Jacob in preference to Esau, there is discernable an over-ruling hand pointing to the Messiah. And when the dying Jacob, in blessing his sons and foreshadowing the future of each, points out the peculiar honor



of Judah, the Messianic hope is revealed still more clearly: "The scepter shall not depart from Judah, nor a lawgiver from beneath his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10).

*Moses Pre-  
dicts the  
Messiah.*

Again, Moses, in proclaiming Deuteronomy—the revised code of Israel—and in giving his people his parting instructions before he died, predicts the Messiah, saying: "The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. xviii. 15; Acts iii. 22 and vii. 37-40).

*The  
Psalms.*

In the Psalms the praises of the Messianic King are sung and the glories of his kingdom foretold (Ps. ii. 6-12, xvi. 8-11, lxii. 1-20).

*Samuel and  
All the  
Prophets.*

"Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken" (Acts iii. 24), foretold His coming and anticipated the blessings of His reign. Wherefore, our risen Lord with no strained interpretations or fanciful expositions, comforted the two disciples, walking on the way to Emmaus, when "beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 27).

*The Impri-  
matur of  
the Son.*

Hebrew literature is stamped on all its pages with the image of the eternal Son of the Father. The light of the Messianic hope shines through all Israelitish history, revealing His face in vari-

ous colors, but in unchanging outline. Now He is shown as a Prophet, and then as a Priest, and again as a King; but whether He appears in one aspect or in another, or in all combined, He is always the Hope of Israel and the Fulfiller of "the desire of all nations" (Hag. ii. 7).

The faith of the filial nation was "the religion of the Christ," through whom they had "access by one Spirit unto the Father" (Eph. ii. 18). That faith was the touchstone of Israel's life and the measure of its power. Adhesion to it brought purity and prosperity. Departure from it issued in moral degradation and national disaster.

*The Touchstone of Israel's Life.*

At last, when He came, Who was "the consolation of Israel" for which men of faith, like "the just and devout" Simeon, waited (Luke ii. 25), "His own received Him not" (John i. 11). Having departed from the faith of their fathers in the invisible God, and having lost their heavenly vision of His spiritual kingdom, the people of the filial nation, defiled and defiling by their worldliness and wickedness, corrupted the Messianic hope, forfeited their filial character, and perished under the desolating condemnation of the Son, to whom the Father "hath given authority to execute judgment because He is the Son of God" (John v. 27).

*Disappointing the Messianic Hope.*

And what a desolation was there when they "denied the Holy One and the Just" and "killed

the Prince of Life," from Whom alone they could have life!

And what a disappointment to the divine Son was that when the Messianic hope which should have assured His acceptance, having been corrupted by faithlessness, became the ground of His rejection!

*Caricature  
of the  
Messiah.*

What a caricature of the true Messiah was the vain hope of the Jews for a secular king with "a crown on his head and an army at his back"! The light which had been in the nation had become darkness, and how great was that darkness (Matt. vi. 23)! The true Light had come to them, but the people "loved darkness rather than the light because their deeds were evil" (John iii. 19), and *their case became hopeless.*

*The Mes-  
siah's  
Lamen-  
tation  
over the  
Hopeless  
Nation.*

Then in the bitter grief of divine disappointment the Messiah cried over the faithless and hopeless nation, hopeless because faithless: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate" (Luke xiii. 34, 35).

But as God did not forsake or give over "the kingdom of His dear Son" when Adam in Eden fell, nor abandon His royal purpose when the antediluvian world failed by sin and sealed its fate, so He did not turn back from the fulfill-

ment of His divine plan when the filial nation disappointed its Messianic hope, forfeited its exalted privileges, doomed to destruction its holy city, and called down upon itself the decisive judgment of the Eternal Son. Of Him it had been said, "He shall not fail nor be discouraged till he have set judgment in the earth" (Isa. xlii. 4), and while Israel's rejection distressed Him it did not dismay Him. In his sacrificial death, which to men was His defeat, He saw the power and prophecy of the world-wide extension of His kingdom: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die" (John xii. 31-33). The Messianic promise relieved the otherwise hopeless grief of the "Paradise Lost." Its perfect fulfillment in a dying Redeemer opened to mankind the gates of the "Paradise Regained"; for in it was not only "the hope of Israel," but "the desire of all nations."

At the crucifixion, "when there was darkness over the whole land until the ninth hour" (Mark xv. 33), the brightest hope that ever shone upon a nation's head or warmed a nation's heart seemed to set beneath clouds of gloom. But on the third day it rose again with the resurrection of Him who had promised Abraham that in his seed all the families of the earth should be blessed, and

Who after His resurrection said to the new sons of Abraham who were gathered around him: "Thus is it written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that the repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of *My Father* upon you" (Luke xxiv. 46-49).

The filial nation was dispersed and perished, but in fulfillment of its Messianic hope a filial commonwealth of world-wide extent and deathless life arose.

#### IV.

THE SON OF GOD PROCLAIMING HIS  
KINGDOM.

As long as the kingdom of Christ is in the world it will not be of the world, and it will have the world arrayed against it, and the world will know it not, even as it knew Him not.—*Stanley Leathes, in "Characteristics of Christianity," page 88.*

Now it is this aspect of the Divine Fatherhood—the Fatherhood of God relatively to Jesus—which most deeply impressed the first generation of Christians. The spectacle of Christ's communion with God haunted them as the norm and type of what life ought to be, yet as something so far above what they from their own resources could realize that they felt that only by continued association with Him could they maintain it. Whenever, therefore, they endeavored to realize the Divine Fatherhood, there rose up in their imagination the figure of the Son as they remembered him; and so, too, when they remembered the Son, the spiritual heavens overhead became luminous and alive with the presence of the Father.—*D. S. Cairns, in "Christianity in the Modern World," page 49.*

When Christ declined the office of civil judge, it does not follow that He declined all judicial functions. . . . However carefully Christ abstained from the function of the civil magistrate, He was yet continually engaged in passing judgment upon men. Some He assured of the forgiveness of their sins, upon others He pronounced a severe sentence.—*"Ecce Homo," page 47.*

## IV.

### THE SON OF GOD PROCLAIMING HIS KINGDOM.

*"Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom." (Mark i. 14.)*

"WHEN the fullness of the time was come," when "God sent forth His Son" (Gal. iv. 4), Who was made flesh and pitched His tent among men that they "might receive the adoption of sons" (Gal. iv. 5), the Messiah found awaiting His appearance an expectant world. *A Prepared World Met the Messianic King.*

Although "He was in the world and the world knew Him not," and although He "came unto His own and His own received Him not" (John i. 10, 11), nevertheless a world in some sense prepared met Him at His coming.

Just before He came among men the Jewish people, of whom He was one according to the flesh, began to be dispersed among all the nations around them; and when His apostles went forth at His command into all the world to preach the gospel of the kingdom, they found, in the synagogues wherever they went, places for worship and assemblies of hearers made ready for the new and startling message which they were commissioned to proclaim. *Jewish Dispersion.*



*Greek  
Language.*

In all places whither they came they were met also by the Grecian language and philosophy, which the Alexandrian conquests had carried to all lands.

*Roman Law.*

Moreover, they found the laws and government of the Roman Empire as widely extended as the Greek language and the Greek philosophy.

And it was a time of universal peace, when the Prince of Peace appeared.

*Conjunctions  
Calling for  
the King.*

These conjunctions of world-embracing forces, brought to pass without human intention or even human comprehension, seemed to have been divinely prepared for the coming of the King and the extension of the kingdom. "Why else do they concur in time when they might have happened centuries apart? Whence comes it, when human history has been brewing in so great a ferment, for so many ages, all these great preparations should now be ready, calling for the King with their common voice and saying: 'The fullness of time is come'?"\*

*The Messianic  
Hope  
Beyond  
the Borders  
of  
Israel.*

At the same time the Messianic hope of Israel had by some means reached other nations, and there was a widespread expectation that the Deliverer, for Whom the world had yearned and for Whom the children of Abraham in particular had so long hoped, was about to appear in Judea. To this fact both Tacitus and Suetonius testify.

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\*Bushnell's "Nature and the Supernatural," pages 417 and 418.

This expectation, founded on what Tacitus calls "ancient sacerdotal writings," was so prevalent that when Cæsar Augustus assumed the office of Pontifex Maximus he issued orders for the collection and destruction of these prophetic books, and two thousand copies thus collected were publicly burned.

But among the Jews especially "the hope of Israel" burned at white heat. Adventurers like Theudas and demagogues like Judas of Galilee (Acts v. 36, 37) took advantage of national aspirations which arose from it to instigate political agitations and revolutionary uprisings in Palestine.

*The Hope  
at White  
Heat  
among  
the Jews.*

Holy men like Simeon waited "for the consolation of Israel" (Luke ii. 11), and saintly women like Anna, the prophetess, were looking "for the redemption in Jerusalem" through the coming Messiah (Luke ii. 36-38). The common people also dreamed of One near at hand Who should redeem the nation and restore the kingdom of David (John i. 41 and 45; Luke xxiv).

If a remarkable teacher appeared, "as the people were in expectation, all men mused in their hearts whether he was Christ or not" (Luke iii. 15), and the official classes felt it necessary to inquire of such a one if he were not the Messiah (John i. 10, 20). The whole atmosphere of the times was heavy with the hope that the kingdom of heaven was at hand.

*The Times  
Heavy  
with the  
Hope.*

*The Prophet  
of the Wil-  
derness.*

And among the Jewish people at this expectant moment was one, the prophet of the wilderness, who more earnestly than all others waited and **watched** for the promised King and coming kingdom. With clear vision he foresaw and with prophetic authority he declared that Israel's age-long hope was about to be fulfilled: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 1, 2).

*The Nation  
Stirred  
by Him.*

Although the spiritual kingdom proclaimed by the forerunner of the King was utterly at variance with the carnal conceptions of a political deliverance which the leaders of the nation entertained, his words were so powerful that **multi-**tudes flocked to his startling ministry, "from Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. iii. 6). Even the rationalistic Sadducees, who denied the existence of the spiritual world and said, "There is no resurrection, neither angel nor spirit" (Acts xxiii. 8), and the ritualistic Pharisees, who made "clear the outside of the cup and platter, but within were full of extortion and excess" (Matt. xxiii. 25), came to his baptism of repentance.

"Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy

Ghost descended in bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased" (Luke iii. 21, 22). Thus was the Messiah identified to the Baptist, who before His baptism had not known Him, and John began to say: "Behold the Lamb of God, which taketh away the sin of the world, This is He of whom I said, After me cometh a Man who is preferred before me: for He was before me, and I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode on Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him the same is He that baptizeth with the Holy Spirit. And I saw, and I bear record that this is the Son of God" (John i. 29-34). So assuredly was the Baptist convinced that Jesus was the long-predicted Messiah, and so deeply was he stirred by the conviction, that at every sight of Him, after the baptism, he cried with fervent acclamation: "Behold the Lamb of God Which taketh away the sin of the world" (John i. 29 and 36). This confident testimony John bore to the deputation of priests and Levites sent to him by the Jewish Sanhedrim (John i. 19-28), to the

*The Messiah  
Identified  
to John  
the Baptist  
by the  
Holy  
Spirit.*

multitudes who flocked to his baptism in Bethabara beyond Jordan (John i, 28, 29), and to the inner circle of his immediate disciples who trusted him (John i. 36, 37).

*The Messiah  
Publicly  
Pro-  
claimed.*

Thus when Jesus began to be about thirty years of age was He publicly proclaimed as the Son of God by him of whom Isaiah said: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. xl. 3), and concerning whom Malachi had prophesied, saying: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord" (Mal. iii. 1).

*The Magi  
and the  
Star.*

Long before John's testimony to the divine sonship of Jesus, Magi, from the east, impelled it may be by some knowledge of Israel's Messianic hope which had come to them in their distant homes, and guided by a mysterious star in the heavens, came to Jerusalem, saying: "Where is He that is born King of the Jews? for we have seen His star in the east and have come to worship Him. And when they saw the infant Jesus with Mary His mother, they fell down and worshipped Him and offered unto Him gifts of gold and frankincense and myrrh as a token of their faith in His royalty and as manifestations

of their adoring submission to Him (Matt. ii. 1-12).

About the same time to the night-watching *The Night-Watching* shepherds, who cared for the temple flocks, *Shepherds.* there appeared "the angel of the Lord," attended by "a multitude of the heavenly host," announcing the birth in the city of David "of a Saviour Which is Christ the Lord" and praising God, saying: "Glory to God in the highest, and on earth, peace, good will toward men" (Luke ii. 8-14).

And these things were known to the rulers of *The Nation* the Jews and to the people generally. By the *Knew* visit of the Magi, Herod, the king, "was troubled *These* and all Jerusalem with him" (Matt. ii. 3); and *Things.* in order to make sure of destroying the new-born King he slew all the children in "Bethlehem and the coasts thereof" who were two years old and younger. And what the night-watching shepherds saw and heard also become a matter of public knowledge; for it is recorded that "all they that heard it wondered at these things which were told them by the shepherds" (Luke ii. 17, 18).

Moreover, the members of the Jewish Sanhedrim saw Jesus at least once between His birth *The* and His introduction by John to the nation. *Youthful* When He was twelve years old they saw Him *Jesus* in the Father's house at Jerusalem "sitting in *in the* the midst of the doctors, both hearing them and *Temple.*

asking them questions, and He astonished by His understanding and answers all who heard Him."

*Why Not?* In view of all these things—the expectation of the Messiah prevalent in Palestine and other lands, the wonders attending and following the birth of Jesus, and the startling ministry of John the Baptist, culminating in the cry, "Behold, the Lamb of God"—it would seem that the Israelitish nation as one man would have sprung forward to welcome Him with acclamations of joyous faith and adoring love. But such was not the case. "He came to His own, and His own received Him not" (John i. 11). Why?

*The Messianic Hope Corrupted.* Because their blinding and blighting worldly-mindedness had caused them to corrupt the hope of the Messiah and to misapprehend the nature of His kingdom. As their fathers in the days of Samuel with like faithlessness discrowned Jehovah and rejected His prophetic vicegerent and said, "Nay; but we will have a king over us, that we also *may be like all the nations*" (Sam. viii. 19, 20), so the Jews in the days of Tiberius, when the Son of God appeared among them to receive His crown and kingdom, "hated Him" and said: "We will not have this man to reign over us" (Luke xix. 11-27).

They wanted a secular emancipator and a kingdom of this world; but He came as a spiritual Redeemer to restore and finally establish among men His Father's kingdom "prepared

from the foundation of the world." They were from beneath; He was from above. They were of this world; He was not of this world (John viii. 23). They desired an earthly monarchy made according "to the fashion of the world which passeth away" (1 Cor. vii. 31). He proclaimed a kingdom fashioned according to the pattern shown to Moses in the mount, which abideth forever.

*An Earthly  
Monarchy  
versus  
the  
Heavenly  
Kingdom.*

Nevertheless, with undismayed confidence and consuming zeal Jesus clung to the heavenly royalty which He claimed, and "went about all Galilee, teaching in the synagogues and preaching the gospel of the kingdom" (Matt. iv. 23). This spiritual conception of His Father's kingdom (Matt. xxvi. 29) permeated and colored all His recorded utterances. To it He was faithful unto death. And He regarded it as no figurative notion, but as denoting a royalty more real than that of David (Matt. xii. 35-37) and a government more substantial and extensive than that of Solomon in all his glory (Mark xii. 42). He made a formal and triumphal entry into Jerusalem, the capital, for no other purpose than to assert His claim to the throne of David (Matt. xxi. 1-11). At last He died on the cross for his claim of royalty, with a superscription above His head: "The King of the Jews." We may be sure that He did not die for a mere metaphor, or suffer crucifixion for a phantom kingdom.

*Jesus  
Preaching  
the Gospel  
of the  
Kingdom.*



For it, He solemnly declared to Pilate in the supreme trial of His life, "was I born, and for this cause came I into the world" (John xxviii. 37).

*Ruling Ideas  
in the  
Teaching  
of Jesus.*

When we consider some of the ruling ideas found in the teachings of Jesus it will be obvious that He claimed the royalty of the eternal Son and proclaimed a kingdom possessing every essential characteristic of the kingdom of the everlasting Father, which began before the world was, which appeared in Paradise, persisted after the fall of man throughout the age of the patriarchs, survived the flood, was promised to Abraham, Isaac, and Jacob, and for centuries was embodied in Israel, the filial nation organized around the Messianic hope.

To some of the dominant notes in His teaching let us now give attention :

I. The Sovereign He revealed and proclaimed was the Father.

*Fatherhood  
in the  
Sermon  
on the  
Mount.*

No less than seventeen times in what we call "the Sermon on the Mount" He carries His disciples into the presence of the Father. They were exhorted to let their light shine that men might glorify *their Father* in heaven (Matt. v. 16). They were to aim at perfection of sonship under *the Father* and like *the Father* (Matt. v. 45-48). They were to avoid the publicity of their alms, that their offerings might not be unto men, but unto *their Father*, who seeth in secret,

by whom they were to be rewarded openly (Matt. vi. 1-4). In like manner they were to pray secretly in their closets to *their Father*, and not as theatrical worshipers who "love to pray standing in the synagogues and in the corners of the streets" (Matt. vi. 5, 6). The prayers which they were to make in secret were to be *filial supplications* to *their Father*, and not like "the vain repetitions" of the heathen who undertake to move hard deities by "their much speaking" (Matt. vi. 7, 8). Accordingly the form of prayer which He gave them began with the hallowing of *their Father's* name and a petition for the coming of His kingdom, and it ended with a devout acknowledgment of that kingdom and an ardent acclamation of His glory (Matt. vi. 14, 15). Their fasts were to be as their alms and prayers, unto *their Father in heaven* (Matt. vi. 16-18). They were forbidden to serve mammon and lay up treasures upon earth, because mammonism blinds the spiritual eye, alienates from God, and engenders distrust of *the Father in heaven*, whose providential care feeds the fowls of the air even, and clothes the lilies of the fields, which are far less dear to Him than His children. And they are forewarned that the final destiny of all souls turns not on lip service nor on the possession of showy gifts, but on whether they do the will of *the Father in heaven* (Matt. vii. 21). In short, the entire "Sermon on the Mount" is the

*Prayers,  
Fasts, and  
Faith  
Must Be  
"Unto the  
Father."*

*Magna Charta* of the heavenly patriarchy, and all else that He taught conforms to that constitution of the kingdom.

*The  
Apostles  
and the  
Father.*

The apostles whom He chose to propagate the kingdom were instructed to depend on the *Father's Spirit* when they were brought before governors and kings for His sake (Matt. x. 16-20), and to rely on the *Father's care* when hated and persecuted by men (Matt. x. 21-39).

*Revelations  
by the  
Father  
through  
the Son.*

He thanked *the Father* that the revelations of the deep things of the kingdom are not to the self-sufficient, who glory in being wise and prudent, but to the childlike souls who are teachable as babes (Matt. xi. 25, 26); and He declared that the fact rests upon His own filial relation to the Father, whom no one knoweth save the Son, and "he to whomsoever the Son will reveal Him" (Matt. xi. 26, 27).

*Kinship  
with the  
Son.*

He declared kinship with the Son belonged to "whosoever shall do the will of *my Father*" (Matt. xii. 50).

*The Coming  
Kingdom  
and Its  
Rewards.*

He foretold the coming of the Son of man "in the glory of *His Father* with His angels" (Matt. xvi. 27), and affirmed that the places in the kingdom are not given by the methods of worldly favor and personal partiality, after the manner of the princes of the Gentiles, but are awarded to them for whom they are prepared by *the Father* (Matt. xx. 20-28).]

He would not allow any earthly authority or

fatherhood to usurp the supreme place in the hearts of the children of the kingdom: "Call no man your father upon the earth; for One is *your Father Which is in heaven*" (Matt. xxiii. 9). *The Exclusive Fatherhood.*

At twelve years of age He appeared in the most sacred *place* of the Jews—in the Temple—claiming that He was there about His "Father's business" (Luke ii. 49); and at the outset of His public ministry He returned thither and cleansed it of the articles and instruments of a defiling commercialism, saying with overwhelming authority: "Take these things hence; make not *My Father's house* a house of merchandise" (John ii. 16). *The Father's House.*

As He thus purged the sacred *place*, in like manner He purged the sacred *time* by removing rabbinical rubbish from the Sabbath and justifying His spiritual activities in it, with the declaration: "My *Father* worketh hitherto, and I work" (John v. 17). *The Father's Example of Activity.*

He claimed to have been sent by *the Father* and to live by *the Father* (John vi. 57) and to have had His work given Him by *the Father* (John v. 36 and xxvii. 4). When He had finished that work and was about to go to His sacrificial death He began His great high-priestly prayer with the words: "*Father*, the hour is come; glorify thy Son that Thy Son may glorify Thee" (John xvii. 1). Continuing His suppli- *The High-Priestly Prayer of the Son.*

cations, He prayed: "O *Father*, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was" (John xvii. 5).

*Oneness  
with the  
Father  
and the  
Son.*

For His followers He could ask no greater blessing than that they might enjoy fellowship—oneness of life—with the *Father* and the *Son*. Wherefore He interceded for them, praying that "they all might be one; as Thou *Father* are in Me, and I in Thee, that they might be one in Us, that the world may believe that Thou hast sent Me" (John xvii. 21).

*Sonship in  
Gethsemane  
and  
on the  
Cross.*

A little after this wonderful prayer He went forth over the brook Cedron and entered into the Garden of Gethsemane, and in the agony which fell upon Him there He cried: "O My *Father*, if it be possible, let this cup pass from Me: nevertheless not My will but Thine be done" (Matt. xxvi. 39).

With His expiring breath He cried on the cross: "*Father*, into Thy hands I commend My spirit" (Luke xxiii. 46).

*Christ's  
Pervasive  
Conscious-  
ness of  
the  
Father.*

Thus we see that the consciousness of the divine Fatherhood pervaded and enswathed all the recorded utterances of Jesus from the beginning to the end of His ministry in the flesh. No man ever felt with reference to God as Jesus felt, and no man ever spoke concerning the Heavenly Father so constantly and authoritatively as He spoke.

Yet we should fall far short of the whole truth concerning this matter of His revelation of the Father if we restricted our view exclusively to what He *said*. *Jesus  
Revealing  
the Father  
in His  
Sonship.*

In what He showed Himself *to be*—a divine Son—He revealed the Father as no words, not even the words of One who spoke as never man spake, could reveal the divine Fatherhood.

The night before He died “Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?” (John xiv. 8, 9). *Philip's  
Request  
and  
Christ's  
Response.*

By this reply of our Lord to Philip we are taught not only the divinity of Christ and His equality with the Father; but from it also we learn that fatherhood is revealed in and through sonship and cannot be disclosed in any other way. How else than by sonship can fatherhood be manifested?

In asserting and exemplifying His divine Sonship, Jesus showed to Philip and to all His faithful followers the Father. Hence the apostles and all the first generation of Christians were most deeply impressed with the divine Fatherhood, and this profound impression shone forth in their lives and marked their writings. Ritschl has said most truly and suggestively that the *The God  
and  
Father of  
Our Lord  
Jesus  
Christ.*

*Jesus Did  
More than  
Preach  
God's Fa-  
therhood.*

distinctive New Testament name for God is "the God and Father of our Lord Jesus Christ."

If Jesus had simply preached about the Fatherhood of God, He would have done nothing more than the psalmists and some of the prophets had done before Him. He would scarcely have gone beyond what was implied in the language of the pagan poet whom Paul quoted in his discourse at Athens before the Areopagites. But when to His teaching He added a living Sonship a vast advance in religion was made.

*Human Fa-  
therhood  
an Inad-  
equately  
Type.*

If men were dependent for their conception of God's Fatherhood upon what they have seen and what they have been themselves in their own family relations, what a caricature of God they would make! To many who have been brought up in families with base and sensual standards of life the preaching of the divine Fatherhood would be no gospel at all. The memory of a Christian home even would supply a very imperfect symbol of God's Fatherhood.

*Subject Sons  
and  
Christ's  
Sonship.*

But in Jesus Christ, our Father's Son, we have a type by which every family in heaven and earth may be framed and named (Eph. iii. 15).

2. In proclaiming the Sovereign of the kingdom as a Father, Jesus showed also in His Own Sonship that the true subjects of the divine government must be sons. His devotion to the royal claims of the Father was not stronger than the tenacity with which He clung to His Sonship and

the fidelity with which He maintained unspotted and unbroken His filial relation to God.

The truth is strikingly illustrated by His temptation in the wilderness, in which trying experience His Sonship was the matter at issue (Matt. iv. 1-11). The Tempter had compassed the forfeiture of the sonship of the first Adam by inducing him to break with the will of God as the source and law of His life, and in the wilderness he made a similar assault upon the sonship of the second Adam.

The first temptation to the Christ was to take His life in His own hands, to convert stones into bread, and to feed His hungry body independently of the Father's will: "If Thou be the Son of God, command that the stones be made bread."

But the fervent filial reply came at once: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

With equal force and promptitude He repelled the suggestion that He forfeit His Sonship by tempting God—attempting to constrain the divine will to support a whimsical and spectacular adventure required by no obligation of duty, but inspired by a selfish vanity.

*Sonship the  
Supreme  
Issue in  
the Battle  
of the Wil-  
derness.*

Then came the subtlest temptation of all. As God's Son He had been promised a kingdom, for it had been written of Him: "I have set My King upon my holy hill of Zion. I will declare



*Tempting  
Christ "to  
Stoop to  
Conquer."*

the decree: The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 6-8 and Acts xiii. 32-37). In that kingdom God had promised that all the families of the earth were to be blessed with the power to become the sons of God. Therefore the Father's honor, His own Sonship, and the welfare of mankind were at issue. The devil, the ancient and incurable rebel against the kingdom of heaven, proposed to Him a short and easy way to secure "all the kingdoms of this world and the glory of them." Let Him "stoop to conquer" and transfer in one brief act his filial allegiance from the Father to Satan, and His way to world-wide power would be cleared of all opposition. Otherwise before Him lay a life of bitter warfare, ending in the tragedy of Calvary. Would He fall down and worship the "prince of the power of the air," or would He obey a Father who would allow Him to suffer and die on the cross? There and then was the Thermopylæ of the universe—the "hot gates" of the kingdom of heaven. And the unfaltering Son of God clave to His Father, maintained His Sonship, kept open the way of sonship to the sons of men, and won the decisive battle for the filial kingdom of God. Then the defeated devil left Him, "and behold angels came

*The Thermopylæ  
of the  
Universe.*

and ministered unto Him.” How different was the outcome of His temptation in the wilderness from that of Adam’s temptation in Eden! Adam forfeited his sonship, lost his Paradise, and had the flaming sword of the angel at the gate raised against his return. Jesus maintained His sonship, turned the desert into a Paradise, and drew ministering angels unto His relief.

This first sharp battle with the Tempter, which immediately followed the Father’s testimony to His Sonship after His baptism by John, was typical of all the subsequent conflicts of His life in the flesh. Nothing could allure Him from His filial devotion to His Father or deter Him from doing His Father’s will. With no slightest boastfulness or exaggeration He could say: “My meat is to do the will of Him that sent Me and to finish His work” (John viii. 29). His mission on the earth was compressed in the statement: “I came down from heaven, not to do Mine own will, but the will of Him that sent Me” (John vi. 38).

*The Temptation  
Typical*

By His filial fidelity He undertook to save the lost. By showing them in His own Sonship the possibilities of moral perfection in humanity conformed to the filial type in which it was created, and filled with the regenerative life of God, He opened unto an undutiful race “a new and living way” to the Father (Heb. x. 20).

How His sacrificial death, His resurrection

*"The Son of Man" the Archetypal Man.*

and ascension were related to His work of redemption must be reserved for subsequent discussion. For the present it is sufficient to point out the blameless Sonship which characterized Him from the manger cradle in Bethlehem to the grave in the garden of Joseph of Arimathea, and to show that His filial life was the type for citizenship in the kingdom which He claimed and proclaimed. For this reason He called Himself most frequently "the Son of Man"—the *archetypal man*, capable of being a Son of God.

*An Unworldly Kingdom.*

3. In an absolute monarchy the government is the transcript of the nature of the sovereign, and hence the kingdom of the Father mediated by the Son, which Jesus proclaimed, was an unworldly and spiritual kingdom of filial souls. It was a kingdom in which the life of the subjects was derived from that of the Sovereign. It was a commonwealth of souls born from above. Its citizens were not *brought* into the kingdom, but were *born* into it.

The terms of entrance into the kingdom, therefore, imply its spiritual character and require the utter detachment of its citizens from the world.

*Conditions of Citizenship in the Kingdom.*

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. v. 3). It is a spiritual commonwealth in which the loyal souls who compose it, whether rich or poor, have as perfect detachment from the world as if they were utterly destitute of every material posses-

sion that might be a ligament to bind them to it. The rich may have such detachment from the earth and attachment to God, but to the poor, without the bonds of the world which so frequently spring out of wealth, such an experience is far more easy. Wherefore St. James, echoing the first beatitude, asks: "Hath not God chosen *the poor* of this world rich in faith and *heirs of the kingdom*, which He hath promised to them that loved Him?" (James ii. 5).

Abraham was a man of wealth, but when he obeyed the divine call, forsaking his kindred and country and father's house to enter the kingdom of heaven, he exhibited poverty of spirit, and he detached himself from all the things of time and sense that could hinder his attachment to God and clave with full purpose of heart to Him Who is invisible.

*Abraham's  
Poverty of  
Spirit.*

Another beatitude brings in view the same truth in a different form: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. v. 10). What is said of the poor in spirit is said also of the persecuted children of the kingdom. They are attacked by the world from which they have become detached. Hence from the date of Cain's murder of Abel the sons of God have been persecuted by the sons of men. It must be so. By the very nature of the kingdom of God it is

*The Perse-  
cuted as  
Heirs of  
the  
Kingdom.*

a militant body and cannot escape painful conflicts. And the spirit of its citizens is tested by the antagonism of the world.

All the beatitudes and every part of "the Sermon on the Mount" bespeak the spiritual and unearthly character of the kingdom. It could not be otherwise since it is a celestial patriarchy, the citizens of which are the sons of the Heavenly King.

*No Worldly  
Advantages  
Qualify  
for Citizenship  
in the  
Kingdom.*

No secular advantages nor naturalistic privileges qualify one for its citizenship. Wherefore John the Baptist, when he came preaching that the kingdom of heaven was at hand, said to the most religious classes among the Jews: "Think not to say within yourselves, We have Abraham to our Father; for I say unto you that God is able of these stones to raise up children to Abraham" (Matt. iii. 9). Hence also Jesus declared to Nicodemus, the Pharisee: "Verily, verily, I say unto thee, Except a man be born again [or "born from above"], he cannot see the kingdom of God" (John iii. 3).

*The Vital  
Bond of  
Faith.*

4. The bond of life between the Fatherly Sovereign and the filial subjects of the spiritual kingdom of heaven is faith in the eternal Son. In every stage of the unfolding of the kingdom it is true that "without faith it is impossible to please God" (Heb. xi. 6) and receive the divine testimony to one's acceptance and adoption as a son. This was true of Adam in Eden, it was true of

Abel and Enoch and Noah and Abraham and Moses, and it will be true of all the children of God throughout all the endless ages of His everlasting kingdom.

This faith in which is established the vital union between man and God is not a naturalistic trust. It is supernatural faith in and through the Son. It is not such a confidence as a theistic mind might repose in the cold deity of its system. Faith always and everywhere is *Christian* in its character. It is a committal of the soul to God through the Anointed One and looks ever to Jesus, "its Author and Finisher" (Heb. xii. 2).

*Not a Naturalistic Trust.*

Want of such faith closes the way to the Father, for He said: "No man cometh unto the Father but by Me" (John xiv. 6).

Without such faith spiritual life is impossible. Without this vital connection with Him the souls of men are withered as are branches which have been severed from the vine (John xv. 1-8).

With such faith in the Christ spiritual life is inevitable, and deadness to the world is unavoidable. With such faith in jubilant tones the man of faith cries: "I am crucified with Christ; nevertheless I live: yet not I, *but Christ liveth in me*: and the life which I now live in the flesh, I live *by the faith of the Son of God*, who loved me and gave Himself for me" (Gal. ii. 20).

*Faith Indispensable in the Kingdom.*

Only men of faith can receive the Christ, and to them He gives the power to become the sons

of God, even to them that believe on His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God (John i. 12, 13).

*Jesus Judge  
in the  
Kingdom.*

5. In this unworldly and spiritual kingdom the power of judgment as well as the authority of the supreme Lawgiver and King is committed to the Eternal Son by the Father. Such was the claim of Jesus, and the history of the kingdom of God among men confirms and vindicates His claim.

Jesus declared: "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22).

And again: "As the Father hath life in Himself, so hath He given unto the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man" (John v. 27).

Except Jesus had been ordained to judge sin, He could not have had power to forgive sin. His judicial authority and pardoning power are commensurate and inseparable.

And Jesus did exercise this transcendent authority as "the One ordained of God to be the Judge of the quick and the dead" (Acts x. 42).

*Jesus  
Refused  
Petty Mag-  
isterial  
Functions.*

He refused to be a "judge and a divider" (Luke xii. 14) in the petty litigation of covetous worshipers of mammon, and He declined to take jurisdiction in a dirty criminal case brought be-

fore Him by the scribes and the Pharisees who sought thereby to entrap Him in an embarrassing dilemma (John viii. 3-11). But He did not hesitate to sit down in the throne of judgment of the house of David (Ps. cxxii. 5). Upon rebellion and treason against the kingdom of the Father, He pronounced and executed the most overwhelming and desolating judgments.

As the Son judged Adam when he sinned and put him out of Eden, as He judged the antediluvian world and sent the flood to destroy it, as He judged Sodom and Gomorrah, as He judged Egypt and the hopelessly corrupt nations who harassed Israel in the wilderness, as He judged and cast out the tribes of the Canaanites when their cup of wickedness was full, so He judged "the cities wherein most of His mighty works were done because they repented not." Chorazin, Bethsaida, and Capernaum fell under His maledictions, and they perished under His blasting breath of judicial condemnation (Luke xii. 20-24).

*Jesus Judged  
the Cities  
Where His  
Mighty  
Works  
Were  
Done.*

And last of all He judged Jerusalem and the Jewish nation. Never did the atmosphere of earth vibrate under words more awful and desolating than when He cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her brood under her wings, and ye

*Jerusalem  
and the  
Jewish  
Nation  
Judged.*



would not. Behold your house is left unto you desolate" (Matt. xxii. 37, 38; Luke xiii. 34). While Israel was hovered in trustful repose under the wings of the eternal Son (Ps. xxxvi. 7) she and her children were secure, but when she fled that holy covert she and her brood became the prey of the Roman eagles.

*The Sum of  
Their Sin.*

The sum of their sin was their rejection of the Son of God and their rebellion against His kingdom. When they thus betrayed and disappointed the Messianic hope which had been committed to them they brought upon themselves all the righteous blood which that hope penetrated and purified "from the blood of righteous Abel unto the blood of Zacharias, whom they slew between the temple and the altar" (Matt. xxiii. 34, 35).

*The Source  
of All Sin.*

Rejection of the Christ is the source of all sin, and refusing to become loyal and loving sons in His kingdom is to incur eternal condemnation.

To penitent souls who turn to Him in faith He shows Himself a Saviour shedding abroad in their hearts the love of God, but to the obstinately impenitent He shows God as a consuming fire.

Who will not be saved must be overwhelmed. When the great day of His wrath is come, who shall be able to stand (Rev. vi. 6)?

Let us lay to heart the truth that God now commands, all men everywhere to repent, "because He hath appointed a day, in which He will judge the world in righteousness, by that man

whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts xviii. 30, 31).

6. He proclaimed the world-embracing purpose of His kingdom.

Until after our Lord's death, resurrection, and ascension, the movement of His kingdom was restricted to Israel. This was so, not because of any lack of merciful concern for the Gentiles, but that the purpose of the election of the filial nation might be completed and that the world-wide dispensation of grace, which was involved in the call of Abraham and inherent in the divine plan concerning the chosen people, might come into fulfillment through the perfecting of the God-Man, by which alone it could be fulfilled. Hence He said concerning His own ministry in the flesh: "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). The mission upon which the twelve apostles were sent at first was limited also in the same manner: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. x. 10).

*The World-  
Embracing  
Kingdom  
Pro-  
claimed.*

*The  
Temporary  
Restriction  
to Israel.*

It was historically and spiritually necessary that Christ should manifest Himself as the Messiah, and such a manifestation of Himself could not at the first be made to any other people than

*The Reasons  
for a  
Ministry  
Restricted  
to Israel at  
the First.*

to the Jewish nation, who had been prepared for it. And His manifestation to them was beset by many difficulties. Beneath the surface of Jewish society volcanic fires were smoldering which might at any moment flame out in riot and revolution. In such an event the Roman authorities would have put down the outbreak by the sword and the cross. Or, on the other hand, the Jewish people might be alienated by a premature mission to the Gentiles. Moreover, His chosen followers and apostles could not be prepared and empowered for a world-wide commission until after His death, resurrection, and ascension, followed by the fulfillment of "the promise of the Father" in the descent of the Holy Spirit. Even then their commission read "that repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem* (Luke xxiv. 47). In accordance with this principle the apostles propagated the gospel of the kingdom. It is clearly stated by Paul and Barnabas to the Jews in the synagogue at Antioch in Pisidia: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46).

This was the only course—the inevitable and most merciful course—to take at that stage of the unfolding of the kingdom; but Jesus did

not on this account fail to proclaim its ultimate universality to the ends of the earth. With the eagerness of love He was constantly looking beyond the borders of Israel's boundaries to the coming of the kingdom which should have no frontiers. To Gentile faith he responded warmly (Matt. viii. 5-10, xv. 28), and in connection with his eulogy of the faith of the Roman centurion he foreshadowed unmistakably the world-wide extension of the kingdom: "Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven" (Matt. viii. 11). To an outcast woman of Samaria He declared first his Messiahship (John iv. 26). When at "the last Passover" certain Greeks came, saying to Philip, "Sir, we would see Jesus," the incident elicited from Him the most meaningful outburst of spiritual truth, followed by a voice from heaven attesting the Father's approval. Then it was that He spoke the words: "And I, if I be lifted up from the earth, will draw men [or literally "*will draw all*"] unto me" (John xii. 32). "This He said signifying what death He should die," and the whole passage shows his heart was stirred with the same death-defying love for all men when He said on another occasion: "I have a baptism to be baptized with; and how am I straitened [or "*pained*"] till it be accomplished" (Luke xii. 50). Indeed, during the last week of His life before

*Looking Beyond the Borders of Israel to the Kingdom without Frontiers.*

## 112 *Son of God Proclaiming His Kingdom.*

the crucifixion the thought of His death and the thought of the extension of His kingdom seem to have been inseparable. Hence, for example, when He said of the anointing of Mary, "She did it for my burial," he predicted in the same breath that it would be told as a memorial of her "wheresoever this gospel shall be preached in the whole world" (Matt. xxvi. 13).

Beyond Gethsemane's agony and Calvary's cross He looked with ardent desire and confident hope to the glory of the world-redeeming kingdom He would establish by His sacrificial death, and "for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2).

**V.**

**THE KINGDOM ESTABLISHED BY THE  
DEATH, RESURRECTION, AND THE  
ASCENSION OF THE MESSIAH.**

All religions have sacrifices. In them is expressed the universal need of reconciliation and the acknowledgment that the way to be reconciled is propitiation and the means of propitiation sacrifice.—*Luthardt, in "The Saving Truths of Christianity," page 146.*

There is nothing which more reveals the inaccurate thinking of our time than the prevalence of the idea that substitution may be rejected, while forgiveness is retained. No doubt some theories of substitution are utterly unworthy and cannot be accepted. They have probably produced the reaction and are responsible for the rejection of the idea. But the idea is one thing and the theories are another. We are right in rejecting the theories, but we are wrong in rejecting the idea. If we attempt to realize what is involved in God's forgiveness of the sinner, we shall see that substitution is an essential part.—*From "The Faith of a Christian," by a Disciple, page 68.*

The humiliation of the Son involved the visible passion and death, but the surrender of the Father involved the sorrow that was the invisible sacrifice. And this is the Biblical doctrine: "God so loved the world that He gave His only-begotten Son" (John iii. 16); "He spared not His own Son, but delivered Him up for us all" (Rom. viii. 32); "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (John iv. 10). It was the measure alike of His love to man and the suffering He endured to save. And so we say without the Fatherhood there could be no atoner and no atonement, but with the Fatherhood the atoner and the atonement could not but be. By their means He, as it were, invited men to come and see sin as He saw it and judge its evil by beholding the suffering it cost the Eternal Father.—*A. M. Fairbairn, in "The Place of Christ in Modern Theology," pages 484 and 485.*

## V.

### THE KINGDOM ESTABLISHED BY THE DEATH, RESURRECTION, AND THE ASCENSION OF THE MESSIAH.

*"Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that the repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke xxiv. 45-47.)*

IN proclaiming the kingdom of God and as-  
serting His royal claims to its throne Jesus  
showed Himself also as its ideal Citizen. He  
exemplified in His life the filial type of manhood  
which is required of the subjects of the divine  
commonwealth. He showed Himself as a Son  
Who was not deluded concerning the nature of  
the kingdom and Who maintained absolute loy-  
alty to the heavenly patriarchy.

*Jesus the  
Ideal  
Citizen  
of the  
Kingdom.*

He refused to accept the conception of a  
worldly kingdom which enthralled the minds of  
His people and declined to use His power to  
serve the ends of such an earth-born political  
organization as they desired. To assume such  
a position and maintain such a stand in any age,  
or under any surroundings, is difficult, but in His  
time and amid the conditions which were about

*More than a  
Mere Man.*



Him it was nothing less than impossible to the wisest and best of mere men. That He took it and held it to the last, against all temptations and allurements to the contrary, shows Him to be more than a man.

*A Loveless  
Age Which  
Deified  
Force.*

The loveless age in which He lived in the flesh deified force and dethroned God. Over His native land was extended the heartless power of one of the most wonderful empires mankind has ever seen, and it stretched its rule over what was then regarded as the whole of the civilized world. It was the embodiment of force and the creation of the selfish use of power. It was the admired model of all government resting on worldly foundations, springing from mundane motives, and sustained by earthly instrumentalities. His people desired and expected that the Messiah would break the yoke of that empire and establish a kingdom with Jerusalem as its capital, which would surpass the strength and glory of Rome, as "Mistress of the World." Such political aspirations and hopes were especially present in Northern Palestine, and particularly in Galilee, where Jesus was brought up.

In such a political atmosphere He was born and grew up, and this fact must be considered if we are to measure aright the loftiness of His spiritual character and conceive adequately His divine loyalty to the kingdom of heaven.

In the face of the base spirit of His times and

against the strong current of worldliness running so swiftly and powerfully among His own people, He deliberately adopted the course marked out for Him by His Father's will and devoted Himself wholly to the heavenly kingdom. He rejected the popular conception of government by legal enactments and executive force, directed to accomplish worldly ends, and gave Himself wholly to the establishment of a spiritual commonwealth of filial souls devoted to the will of their Fatherly Sovereign. He poured out His life for the paternal kingdom of God, which was prepared from the foundation of the world, appeared in Paradise before the fall, commanded the faith of patriarchs, filled the hearts of Abraham, Isaac, and Jacob, and constituted "the hope of Israel." [In contrast with it the kingdoms of this world, with all their glory, seemed to Him no better than worthless baubles and fleeting shows; for He saw clearly that the real divine King must reign in the hearts of His loving subjects by what He is, and that he is but a sham sovereign who exercises authority over a mere geographic area and, at best, can do no more than control by formal decrees and physical force the outward acts of the men subject to him. Wherefore He would have nothing less than a spiritual kingdom, arising from the personality of the Heavenly King, and consisting of citizen-sons, partaking of the divine nature and

*The Perfect  
Devotion  
of Jesus  
to the  
Kingdom.*

reflecting the unearthly glory of their paternal Sovereign.

*Christ's  
Devotion  
Doomed  
Him to  
Death.*

But His adoption of such a course doomed Him to suffer death. This He knew full well from the beginning. Nevertheless, He deliberately chose the course which He foresaw would bring Him to the cross rather than depart by one hair's breadth from the way in which it behooved the Son of God to walk in order to establish the heavenly kingdom among men. The purpose which filled His heart could not fail to end in His death and could not be fulfilled with anything short of an atoning sacrifice. This He knew, and Calvary was ever in His view from the outset to the end of His public ministry. His whole life, and not merely the closing scene, was sacrificial, and His crucifixion was but the inevitable climax of the atoning purpose of the incarnation.

*The Inevitable Course  
of the  
Carnal  
Mind.*

Unless Jesus had used His superhuman power to overwhelm His foes, or had employed His superhuman knowledge to escape their hostile designs upon Him, His death was as certain as the slaying of Abel by Cain. The beginning of sin after the fall was bound to be the murder of a son of God by the hand of a hostile child of the world, and its culmination was inevitably the crucifixion of the Only Begotten of the Father. The carnal mind which is enmity against God could take no other course.

But while the crucifixion was the natural climax of a sinful world's opposition to God and His kingdom, it is not admissible to conceive the death of Christ as the outcome of an irresistible fate from which He could not have escaped. No power of man could have compassed His destruction if He had chosen otherwise. He declared: "Therefore doth My Father love Me because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again. This commandment have I received from My Father" (John x. 17, 18). To His Father's will He was "obedient *unto death*" (not merely *until* death), and He advanced to His crucifixion in the freedom and fearlessness of sacrificial love. No Stoic hardness benumbed His feelings, nor fanatical blindness obscured to Him His death; but in quivering agony and unwavering love and with clear vision He met it as the fulfillment of His Father's purpose concerning Him. Wherefore on one occasion as the cross drew nigh He cried in the bitterness of His spirit: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify Thy name" (John xii. 27, 28). The object of His appearance in the flesh was to restore the wayward children of men to their filial relation to the Father which

*His Death  
a Free  
Act of  
Sacrificial  
Love.*

they had forfeited by sin; and this object He pursued with unconstrained, voluntary, and undismayed devotion until He was nailed to the cross for His fidelity to it.

In man's unfallen state in Paradise it is believed that he could not have reached the perfection of his humanity without the aid of the Incarnate Son, and therefore it has been asserted that the incarnation would have taken place even if Adam had not sinned.

*An Incarnate  
Redeemer  
Necessary.*

Whether this view is or is not correct, it is certain that after the fall and the entrance of sin into the world an Incarnate Redeemer was necessary to save a sinful race and perpetuate the kingdom of God's dear Son among men; for "sin requires atonement, and atonement requires the God-man." This necessity for atonement explains the altars and sacrifices which have marked the way of mankind through all the ages past, and for them no other explanation is possible. All the saintly sons of God who died before the Christian era found saving access to the Father by faith in the Messiah, who was symbolized in their sacrifices. And by like precious faith in Him, Whom God sent forth in the fullness of time for the work of redemption, all the saints who have lived since have received "the adoption of sons" (Gal. iv. 4-5).

A suffering Saviour is the heart of all human history. By such a One alone can fallen man be

restored to divine sonship and the filial kingdom of heaven be established. Wherefore "it behooved Christ to suffer" and to rise from the dead that "repentance and the remission of sins should be preached in His name among all nations." Between His Self and His sufferings there was an eternal and essential congruity. "Ought not Christ to have suffered these things, and to enter into His glory" (Luke xxiv. 26)?

*A Suffering Saviour the Heart of History.*

Let us, therefore, consider why His sacrificial sufferings were necessary for the redemption of men and how the kingdom of God is established by His death, resurrection, and ascension.

The limits of this lecture exclude an exhaustive discussion of the atonement, and no elaborate theory of that high matter is proposed. Devout and learned men have bestowed much effort upon the exposition of this heavenly theme, seeking "to justify the ways of God to man"; but from all they have written we turn away in greater or less disappointment, saying, "the half has not been told." We can scarcely hope to do better than they have done, but some phases of the subject must be considered by us, and for such treatment of the theme as is possible within the scope of the present discussion two preliminary observations are required.

*Discussion of Theories of Atonement Not Proposed.*

1. The restoration of sinful men to the favor of the Father and the life of sons is not an easy task or a small thing. It is a great salvation.

*The Salvation of Men Not Easy.*

The maudlin sentimentality of an easy-going universalism, which conceives that in the very nature of things salvation must come of itself to all, is foreign to the whole tenor of the Scriptures. Jesus taught: "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it" (Matt. vii. 14). And the writer of the Epistle to the Hebrews asks most solemnly: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him" (Heb. ii. 3)? In like manner St. Peter inquires: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Pet. iv. 18)? If Paradise, with all its spiritual advantages, was so quickly lost by Adam, we may well conclude that the regaining of the lost Eden cannot be an easy matter-of-course.

*The Atonement Must  
Reveal the  
Father.*

2. Any plan of salvation that is adequate and efficacious must reveal the glory of the Father and assure the possibility of the restoration of mankind to the perfect sonship for which human nature was originally created. Any atonement that God can accept or man can rest in must be determined by these two ends. Any scheme of redemption which falls short of these high objects must by its nature dishonor God, degrade

man, and subvert the "kingdom of God's dear Son"; for if the divine Fatherhood be obscured, or the manifestation of its glory in Sonship be restrained, the purpose of creation is thereby defeated, the revelation of God is brought to nought, and His government in the universe comes to an end. Any scheme of redemption which does not issue from Fatherhood in God and result in sonship in man is no redemption at all, but is a revolution by which the paternal Sovereign of the kingdom of heaven is dethroned and His filial subjects are robbed of their citizenship.

Some have supposed that divine Fatherhood can be revealed only by the unconditional forgiveness of man's sin and that the restoration of mankind to sonship can be accomplished without any atoning sacrifice whatsoever. But such a view dishonors the Fatherly Sovereign of the divine kingdom by divesting Him of His holiness and making His mercy a weak sentiment of indiscriminating fondness. It puts worthy sonship quite out of reach of man by proposing for him a relation of habitual rebellion against God indulged with impunity and in contempt of the Eternal Son, in whose image man was created. It virtually abolishes the kingdom of heaven and for it substitutes universal anarchy.

To proclaim as a principle of government that right and wrong must be treated alike, and that

*Unconditional Forgiveness Dishonors the Father.*

*Legalizing Crime and Penalizing Virtue.*



uniform oblivion will cover all the sins of unbelievers would be a decree revealing a ruler who hated his subjects and cared nothing for their characters or their happiness. It would be to legalize crime and penalize virtue.

*Luthardt's  
Statement  
of the  
Matter.*

Luthardt puts the matter strongly and clearly. He says: "It has been often asked: Cannot God forgive unconditionally? Why is an atonement needed? We answer: Can God deny Himself? Can He cease to be the enemy of sin and its judge? Even if He could cease to be such, our conscience would not cease to demand it. A law of righteousness exists in our conscience, without which our conscience would cease to be a conscience. It is this which requires a propitiation. If sin could be unconditionally forgiven, we should lose all our confidence in our moral consciousness. It would be false love in a father toward his son to forgive his transgressions as though they had never existed. We should perplex and destroy the moral consciousness of our children if we were at once and unconditionally to forgive. The transgression must at first be expiated. This is required by the moral system of the world, which is not an act of divine arbitrariness, but the expression of the nature of God Himself. For the nature of God is a moral one, and consequently His love is moral also. Only when it is in harmony with the divine holiness is love even morally possible to God. And

the holiness of God requires that transgression should be expiated.”\*

In sharp contrast with this superficial view of the nature of sin and the condition upon which the Holy Father may pardon the sinner is the evangelical doctrine of the atonement. The expiatory sacrifice of Christ reveals the fatherliness of God, makes possible the restoration of sinful men to their forfeited sonship, and establishes on firmest foundations of eternal wisdom and love “the kingdom of God’s dear Son.”

*The Evangelical Doctrine of Atonement.*

1. It reveals the Father. As the Mediator of creation the Eternal Son manifested the glory of the Eternal Father, and in His mediation of redemption He revealed it even more fully and tenderly. The atonement which He has made sets not God’s attributes of holiness and mercy at war with one another, but shows them indivisibly blended in the glory of divine love, flaming in uncompromising judgment against sin and burning with infinite compassion for the sinner.

*The Father Revealed.*

Being one with the Father, and being also the archetypal head of the human race, the Incarnate Son by His sinless life and sacrificial death disclosed both God’s justice and mercy as they could not be revealed otherwise. He showed them not as contradictions, but as complementary perfections in the transcendent character of the Father.

*Justice and Mercy Revealed.*

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\*“The Saving Truths of Christianity,” pages 148, 149.

“Through the blood of the everlasting covenant” He poured them forth in a confluent current of inexorable holiness and redeeming grace, and thereby glorified the Father, declaring His righteousness in a manner so majestic “that He might be just and the justifier of him that believeth in Jesus” (Rev. iii. 26). In this sublime revelation of the Father was disclosed also the ground of man’s salvation. The crucifixion of the Christ showed the hideous character of sin and at the same time manifested God’s unchangeable opposition to it more impressively and effectually than if the Almighty had destroyed the human race. It reveals as nothing else could the nature of sin and the utter opposition of the divine character to it.

*Sin Con-  
demned  
and  
Sinners  
Saved.*

Another side of God’s nature, however, is brought gloriously to light in the awful tragedy of Calvary. It shows that His antagonism to sin is not the hostility of vengeful hate, but that of saving love. The divine attitude to sin is revealed, not in inflicting suffering, but by suffering its infliction. Sinners escape because the sinless Son voluntarily suffered for them and thereby satisfied the demands of justice and opened the way for the exercise of mercy, revealing the mind of God toward sin and at the same time providing a remedy for sin. Sin is condemned, though the sinner escapes.

This wonderful design to save rebellious man

uncovers to the moral universe the love of God *The Love of God Revealed.* by displaying it in the most glorious form. Active love unattended by pain is great, but suffering love is greater, and love suffering unto death is greatest of all. "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. v. 7, 8).

"To shame our sins He blushed in blood,  
He closed His eyes to show us God:  
Let all the world fall down and know  
That none but God such love can show."

2. When a repentant man by faith lays hold of the Christ of the atoning sacrifice, he is *at one* with God. He appropriates the vicarious substitute, making Him his own, finds forgiveness for his sin, and realizes the restoration of His filial life to the Father through the mediatorial sacrifice of the Son. *Faith Appropriating the Vicarious Substitute.*

The cross of Calvary is the great judgment seat of God before which is judged the "prince of this world" (John xv. 9-11). There has been delivered the divine judgment against sin, and there its essential and offensive nature has been exposed before the eyes of the whole human race. *Calvary the Judgment Seat Where Sin Is Judged.*

There it has been pilloried in the sight of the moral universe. Before that divine judgment seat the whole world has been summoned to make a choice between the crucifying sin and the crucified Saviour.

In "repentance toward God and faith toward our Lord Jesus Christ" (Acts xx. 21) a sinner seeking salvation concurs absolutely in the judgment of the Eternal Father and Everlasting King, repudiates the crucifixion, and accepts and adores the Crucified. In the consent of his inmost soul he takes down the Christ from the cross and lifts Him in grateful and worshipful love to the throne of the universe. Thus at the cross, and nowhere else, can God and man meet in perfect agreement and man's filial relation to the Father be restored. There mankind makes its great confession, and with shame, but in hope, reverses the choice of evil, and declares that sin deserves utter destruction. Laying hold of the bleeding sacrifice, redeemed souls rise from that confession, rejoicing in hope of the glory of God and exclaiming:

"O the sweet wonders of that cross  
Where God, the Saviour, loved and died;  
Her noblest life my spirit draws  
From His dear wounds and bleeding side.  
I would forever speak His name  
In sounds to mortal ears unknown;  
With angels join to praise the Lamb,  
And worship at His Father's throne."

3. The Father being revealed in the atonement and man restored to his filial life through it to God, the kingdom of Christ was most firmly established in the very hour when it seemed to have suffered hopeless defeat. When the enemies of Christ thought they had overwhelmed Him and made an end of the "kingdom of God's dear Son," He returned from the dead in a form which put Him beyond their reach, with a divine power before which they were impotent, and with a heavenly influence before which they were helpless.

*The Atonement  
Establishes  
the  
Kingdom.*

Indeed, His resurrection and ascension were necessary to complete the work of the atonement, reveal fully the Father, and to restore man completely to his right of sonship. The expiatory death of the Messiah without His resurrection and ascension would be inexplicable, disappointing, and ineffectual. The resurrection was inevitable after such a sinless life and sacrificial death. "If God had not raised Him from the dead, He would stand convicted of impotence. God's passiveness at the crucifixion can be understood in the light of His activity after the crucifixion, but not otherwise. God may submit to a temporary loss, but He cannot submit to be ruined. He may forgive sinners, but He cannot allow sin to triumph. The resurrection of Christ is the assertion of His authority and supremacy, which He had suffered to be passive at the crucifixion. If Christ had not been raised, God

*The Resurrection and  
Ascension  
Complete  
the  
Atonement.*

would have abdicated in man's favor. The resurrection is an absolute necessity, and therefore it is an absolute certainty. A life of Christ with the omission of the resurrection is absolutely unintelligible. Instead of such a life being a Gospel of hope, it would be a message of despair. If God had allowed such a life to terminate at the cross, He would have interned in the sepulcher the last hope of the human race."\*

*The Supreme  
Place of  
Christ's  
Death.*

The death of Christ occupies, as it ought, a supreme place in the Christian system. In the Christian Passover—the Sacramental Supper—as often as we eat the bread and drink the cup we show the Lord's death till He come (1 Cor. xi. 26). Every redeemed soul cries with the great apostle to the Gentiles: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). And every faithful minister of the Gospel of reconciliation declares to all men to whom he comes: "I determined not to know anything among you, save Jesus Christ and Him crucified."

*But Christ's  
Death Not  
the Whole  
of the  
Atonement.*

But while the death of Christ occupies this central position in Christian doctrine and life, it is not to be considered as the whole of the atonement, apart from our Lord's resurrection and ascension. His whole life as the Incarnate Son

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\*From "The Faith of a Christian," by a Disciple, page 71.

of God, from the day He was laid by His virgin mother in the manger at Bethlehem to the hour when He ascended into heaven and sat down in His Father's throne, was and is sacrificial. It is all of one expiatory piece, and, like the robe which He wore, it is without seam, woven from the top throughout.

All this will be made to appear more clearly by the more particular consideration of the bearing of our Lord's resurrection and ascension upon His Person and work.

Strictly speaking, there has been in all the history of humanity only one resurrection.

Enoch and Elijah were changed without dying, being exemplifications of that great transformation of which St. Paul speaks when he says: "Behold, I show you a great mystery; we shall not all sleep, but we shall all be changed" (1 Cor. xv. 51). It is possible also that the body of Moses experienced some such change; for in the account of the Transfiguration we read of his appearance "in glory" with Elijah on Mount Hermon, talking with Christ concerning "His decease which He should accomplish at Jerusalem" (Luke iv. 30, 31). And in the Epistle of Jude there is a mysterious allusion to Michael, the archangel, contending with the devil about the body of Israel's great lawgiver.

*Only One  
Resurrec-  
tion.*

In the Holy Scriptures there are records of others who had died and were restored to life—



*Restorations, but not Resurrections.* such as the Shunammite's son, who was revived by Elijah (2 Kings iv. 32-37); and the daughter of Jairus (Matt. x. 18), the son of the widow of Nain (Luke vii. 11-15), and Lazarus of Bethany (John xi. 1-44), who were called back to life by Jesus. But all these were restored to the same kind of corruptible and mortal life which they possessed before they died, and all died again, and their bodies returned to dust.

*The Rising of Jesus the only Resurrection.* But the resurrection of Jesus was His rising to a more exalted and heavenly form of life. He was not holden of death (Acts ii. 24) "because it was not possible that He should be." His body saw no corruption (Acts xiii. 37), but rose into a state of deathlessness and became "alive forevermore" (Rev. i. 18). The bearing of such a rising from the dead upon His person and work is most significant with regard to the redemption of mankind and the establishment of the kingdom of heaven. Let us consider what is involved in it.

*Humankind of Jesus Perfected by His Resurrection.* I. In our Lord's life after His resurrection there is a marked advance on all that He had been before He died. A little while before He was crucified He had alluded to His resurrection as that by which He would be "*perfected*": "Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I will be *perfected*" (Luke xiii. 32). This perfection of Himself could mean nothing less than that by His resurrection His body would be so changed that it

would become the perfect and adequate habitation of pure spirit. This could not have been at His birth, or at any subsequent stage of His life of humiliation in the flesh, without rendering His incarnation something foreign to the humanity which He had come to redeem. And in that case it could not have been said of Him: "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14). Hence, like them, He had not first that "which is spiritual, but that which is natural, and after that which is spiritual" (1 Cor. xv. 46). This does not mean, however, that He had not the Holy Spirit with Him. He was conceived by the Holy Spirit (Matt. i. 18), identified to John at the baptism by the descent and abiding presence of the Spirit upon Him (John i. 32-34), and He began and prosecuted His public ministry in the power of the Spirit upon Him (Luke iv. 14). But until after His resurrection He had no more than the common experience of the sons of God "who walk not after the flesh but after the Spirit" (Rom. viii. 4). Had his body been changed from the "natural" to "the spiritual" before His resurrection, He would not have been "very man," and His incarnation, if incarnation it might be called, would have been somewhat outside and above our human nature. But after the resurrection the case was very different. He shared all that was human, living a

*His Per-  
fected  
Humanity  
Fulfilled  
the  
Divine  
Purpose.*

sinless life which culminated in His sacrificial death. After such a life and death followed by His resurrection, no obstacle then stood in the way of advancing to the bodily perfection which is suitable for the indwelling and the expression of pure spirit. On the contrary, such an advancement was necessary to fulfill the life of a perfect man. Such was the design of God for man at the creation. It was divinely intended from the beginning that the human body should be under the dominion of spirit and adequately express it.

2. By His resurrection our Lord's body was rendered deathless. He rose to die no more. And this, too, was according to God's original purpose concerning man. Man was made to live forever.

*Raised to  
Deathless-  
ness.*

Had not Adam fallen, he would have ultimately attained to the perfection of human nature, a pure spirit dwelling in a deathless body perfectly adapted to sustain and express the lofty life of a son of God. But his sin arrested this heavenly development before he reached his perfected humanity.

*The Failure  
of Adam  
and the  
Attainment  
of Christ.*

To that of which Adam fell short by sin, Jesus attained through a sinless life, followed by a sacrificial death and a glorious resurrection. Therefore His resurrection was "the culmination of a great development for which man was always destined and which would have been ac-

complished for him in some other way even if he had never sinned. It was the bringing about of a result aimed at in the fundamental and essential impulses of our nature and toward which, therefore, that nature must always point, as that which alone can satisfy its desires, fulfill its hopes, and complete its glory.”\*

The resurrection eternalized the incarnation of “the Lamb slain from the foundation of the world.” It perfected our Lord as the Son of Man. He did not return to glory in divinity absolutely divested of humanity. As a man He rose from the dead and ascended into heaven. As a man He ever liveth there, although exalted to the right hand of the Majesty on high. As a man, perfected and glorified, but still a man, He will always be; for did not the angels of the ascension say to His disciples as He was taken up and the cloud received Him out of their sight, “Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus* which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven” (Acts i. 11).

*The Incarnation  
Eternalized.*

Of equal significance is the bearing of the resurrection upon the work of our Lord.

By His resurrection and ascension He completed the sacrificial service to which all the altars

*Sacrificial  
Service  
Completed.*

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\*“The Resurrection of Our Lord,” by William Milligan, D.D., pages 133, 134.

and offerings of all the sons of God from Abel onward pointed, fulfilled the Messianic hope of Israel, completed all His offices of Prophet, Priest, and King, established the kingdom of heaven, and sat "down at the right hand of the throne of God" (Heb. xii. 2).

In His resurrection and ascension He is revealed as the Lamb of God symbolized and fore-shown by all the sacrifices of patriarchal and Hebrew priests. This will appear clearly if we will revert to the Hebrew ritual and the sacrificial ceremonies. When the high priest made the offering for sin, it was not completed by the slaying of the victim alone. The atonement was not fully accomplished by the killing of the lamb or the goat or the bullock, but only after he had put some of the blood in the basin, took it within the veil, and sprinkled it upon the mercy seat. In this living blood was the virtue of the sacrifice, for God said: "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls" (Lev. xvii. 11). Thus it appears that the heart of sacrifice was the blood as life and not the blood as death. In the first part (the slaying of the victim) the offerer symbolized the death which he thereby confessed his sin deserved, and in the second part (the sprinkling of the blood) his life was consecrated to God. The people died in the sacrifice, and the high priest, their

acknowledged representative, represented that death was their desert, while in the sprinkling of the blood upon the mercy seat he laid their expiated life before God. Thus they were reunited to God in a bond of self-sacrifice on the conditions of His covenant. "Then only was the high priest's work as the representative of Israel finished, and then only could he come forth from the inmost sanctuary as the representative of God to proclaim that the offering was complete, that Israel was both a pardoned and holy people, and that its sins might be sent away into the darkness and desolation to which sin belongs."\*

It is obvious that the sacrificial services were incomplete and ineffectual until they culminated in the second part of the ceremony.

"Let us pass from the type to the Antitype. The writer of the Epistle to the Hebrews has left us in no doubt as to the manner in which all this was fulfilled in our Lord. The lesson constantly enforced in that epistle is that the priesthood of Christ is 'fulfilled' by His work in heaven, that only after His resurrection is He in position to to exhaust the functions of that office, and that His offering does not reach its culminating point until, within the heavenly sanctuary, 'He presents Himself to the Father in all that perfection of

*The Teaching of the Epistle to the Hebrews.*

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"The Resurrection of Our Lord," by William Milligan, D.D., page 139.

service which the Father claims.' The meaning of our Lord's presentation of Himself in heaven is thus different from that of His death upon the cross. Both are indeed parts of one whole, but they are not on that account to be confounded with one another or to be regarded as the expression in different ways of one and the same thought. There is a distinct difference between them. In one our great Representative bears the penalty of our sins, submitting Himself to death, the first demand of the divine law upon the sinner—yet doing this, not simply that He may die, but that He may pass through death to life. In the other He Who is still our Representative presents Himself to His Heavenly Father as one who has passed through death to life and whose life, redeemed from the power of death, is now to be presented forever to the Father in joyful gratitude and praise."\*

*Our Lord's  
Work not  
Completed  
on the  
Cross.*

Our Lord's redeeming work, therefore, could not be finished on the cross. It was not completed until "as one who had died and risen again, He went, perfected through death, into the Holiest of all, and there devoted Himself, and His people in Him, to the perpetual service of the Eternal Father."

This is the evident meaning of what St. Paul writes in the Epistle to the Romans, where he

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\*"The Resurrection of Our Lord," by William Milligan, D.D., page 141.

says: "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. v. 10, 11).

The resurrection and ascension of our Lord attests also the Father's approval of the mediatorial work of the Son. Wherefore St. Paul says, in the Epistle to the Romans, that "He was declared to be *the Son of God* with power, according to the spirit of holiness, *by the resurrection from the dead*" (Rom. i. 4).

*The Father's  
Approval  
Attested  
by the  
Resurrec-  
tion and  
Ascension.*

The Transfiguration was the Messiah's foretaste of His resurrection and ascension, and the glory in which, with Moses and Elias, He appeared there was the prelude to His eternal glorification. In the holy mount "there came a voice out of the cloud saying, This is My beloved Son: hear ye Him" (Luke ix. 35); and that voice was in contradiction of Peter's carnal conception of the Messiahship which He expressed when, just before the Transfiguration, he said in response to the Saviour's prediction of His death on the cross: "Be it far from the Lord: this shall not be unto thee" (Matt. xvi. 22). In like manner the resurrection and ascension uttered the Father's approval of His suffering Son as against the rejection of Him by the



world, which was willing to accept only a political emancipator.

*The Principle of Vicarious Sacrifice Sanctioned.*

And this divine approval was also more than an expression of approbation for what He was and what He had done by His suffering and death. The resurrection and ascension declared that the principle of vicarious suffering is central to the filial life of the kingdom of God. The cross was the supreme expression of our Lord's perfect filial obedience, and His glorification, following upon the cross, revealed that His sacrificial spirit is the dominant principle in all spiritual life. "The resurrection was, therefore, both the Father's response to the self-devotion of the Son and also the forth-putting of the Son's own eternal life. As both the one and the other, it is the revelation that the filial spirit, however it may be exposed to temporary suffering and defeat at the hands of a sinful world, has in it the secret of triumph and abiding life, is safeguarded by the love and the might of the Father."\*

*The Descent of the Holy Ghost.*

The outpouring of the Holy Spirit consequent upon our Lord's glorification also manifested the divine approval of the suffering Messiah and supplied the heavenly power required to establish in the hearts of men the filial life of "the kingdom of God's dear Son."

The descent of the Holy Spirit was the fulfill-

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\*"The Spiritual Principle of the Atonement," by J. Scott Lidgett, page 411.

ment of the supreme "promise of the Father" (Luke xxiv. 49) and had been predicted as such by Jesus the night before He was crucified (John xiv. 16-26 and xvi. 7-14). After His death and resurrection He also bade His disciples to "wait for the promise of the Father, which, sayeth he, ye have heard of me" (Acts i. 4). Accordingly they tarried for it in Jerusalem. And when on the day of Pentecost "they were all filled with the Holy Ghost," St. Peter explained the heavenly affusion in these words: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 32, 33).

As the Holy Spirit identified Jesus as the Son of God to John the Baptist (John i. 32, 33), so the outpouring of the Spirit in all His fullness did at Pentecost, and does now, attest and manifest the risen and ascended Christ to men. The baptism of the Holy Ghost is the Father's response of acceptance to our Lord's high-priestly sacrifice. It is also the fulfillment of His office as the Prophet like unto Moses. The acceptance of His priestly offering which was revealed by the Holy Ghost gave Him the message of salvation which as the Prophet He was to proclaim. It supplied the gospel of reconciliation which is

*The Work  
of the  
Holy  
Spirit.*

the glad tidings to a sinful world of a complete and effectual atonement. In the power of the Holy Spirit was furnished also the quickening agency whereby the gospel is carried as a vital and vitalizing force into the inmost depths of the human soul.

*Christ's  
Kingship  
Attested.*

The descent of the Holy Spirit following His resurrection and ascension attested His royalty and enthroned Him as King. Hence on the day of Pentecost St. Peter, expounding the prophecy of David concerning the Messiah, declared that the resurrection and ascension of our Lord fulfilled the pledge of God to the psalmist king "that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne" (Acts ii. 30). In the course of the apostle's exposition of the Messianic prophecy he said: "David is not ascended into heaven: but He saith himself, The Lord said unto my Lord, Sit thou on My right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, *both Lord and Christ*" (Acts ii. 34-36). A few days after Pentecost Peter proclaimed the same truth before the Jewish Sanhedrim, saying: "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are

His witnesses of these things, *and so is also the Holy Ghost*, whom God hath given to them that obey Him" (Acts v. 30-32).

Thus we see the Person of our Lord perfected by His resurrection, and His work completed by His ascension and by the outpouring of the Holy Spirit. Thereby all His offices of Priest and Prophet and King were fulfilled, and the kingdom of heaven was established.

*All Christ's  
Offices  
Fulfilled.*

The spirituality of the Kingdom was assured by the regenerating power of the Holy Ghost in the hearts of men, showing to them "the things of Christ" (John xvii. 14) and imparting to them the filial life of the Son of God which is "Christ in them the hope of glory" (Col. i. 27).

*Spirituality  
of the  
Kingdom.*

Likewise the universality of the kingdom was established also, fulfilling the promise to Abraham that in his seed all the families of the earth should be blessed and qualifying the messengers of the kingdom to preach repentance and the remission of sins in the name of Jesus among all nations.

Now the risen Christ, with His Person perfected and His work completed, and no longer restricting His ministry to the "lost sheep of the host of Israel," could speak to His followers with the authority, the words of the great commission: "All power is given Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and

*The Basis  
of the  
"Great  
Commis-  
sion."*

of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. xxviii. 18-20).

Now could the Son begin to enter upon the kingdom promised Him, when the Father said: "Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thy inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 7, 8). And as, with His disciples on the Mount of Ascension, we see Him pass into the heavens and sit down in His Father's throne, we exultantly acclaim Him Lord of all and join with the psalmist in singing: "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and majesty, and in Thy majesty ride prosperously, because of truth and meekness and righteousness" (Ps. xlv. 3, 4).

*Christ's  
Entrance  
into His  
Kingdom.*

Ride on, O Thou kingly Son of God, coming with dyed garments from Bozrah, traveling in the greatness of thy strength, mighty to save (Isa. xlii. 1); ride on prosperously until the kingdoms of this world have become the kingdoms of our Lord and His Christ.

VI.

THE HEAVENLY FORCES BY WHICH  
THE HEAVENLY KINGDOM  
IS PROMOTED.

“For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” (2 Cor. x. 4.)

Jesus understood the work of the Messiah in one sense and the Jewish people in another, but what was the point of the irreconcilable difference? They laid information against Him before the Roman government as a *dangerous* character; their real complaint against Him was precisely this, that He was *not dangerous*. Pilate executed Him on the ground that His kingdom was of this world; the Jews procured His execution precisely because it *was not*. In other words, they could not forgive Him for claiming royalty and at the same time rejecting the use of *physical force*.—“*Ecce Homo*,” page 35.

The Church has committed to her a higher task than that of even converting the world. She has to do that by which alone the world can be converted. She has to declare Christ as He declared the Father. She is the “sent” of Christ as He was the “sent” of the Father. And just as our Lord Himself said, “He that hath seen Me hath seen the Father,” so when the Church at any time reviews her manifestations of herself, she ought to be able to say: “He that hath seen me hath seen my Lord.”—“*The Resurrection of Our Lord*,” by Professor Milligan, page 202.

## VI.

### THE HEAVENLY FORCES BY WHICH THE HEAVENLY KINGDOM IS PROMOTED.

*"Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." (John xviii. 36.)*

SUCH a kingdom as that which we have been considering cannot be promoted by the forces employed to establish and sustain the kingdoms of this world. The kingdom of heaven cannot be promoted by the powers of the earth. Its nature determines the means and methods of its propagation.

*The Heavenly Kingdom cannot Be Promoted by Earthly Forces.*

It is the kingdom of the Heavenly Father, and force cannot further fatherhood.

It is the celestial commonwealth of filial souls which become citizens by conversion and not by conquest.

It is a government founded in heavenly life and not framed by human legislation.

Men aim at something lower than the kingdom of heaven when they employ mundane means to achieve spiritual ends, or else they mistake utterly the nature of the "kingdom of God's dear Son."

So did the Jews who crucified Jesus. They wanted a worldly kingdom, and hence they



*Why the  
Jews  
Ecjected  
Jesus.*

would have nothing but a worldly Messiah. They coveted for their nation political power, but cared nothing for its spiritual purity. They desired nothing more or better than an emancipator to deliver them from the yoke of the Roman Empire, but they had not the slightest idea of rest for their souls under the yoke of the suffering Saviour. Hence they demanded and secured His crucifixion. They compassed His death, not because He claimed royalty, but because He claimed to be such a King as He was and proclaimed such a kingdom as He preached. This was the ground of their irreconcilable quarrel with Him. They boasted of being the children of Abraham and claimed for themselves the promise of God to "the father of the faithful"; but they changed the promise from the original form in which it was said, "in thee shall all the families of the earth be blessed" (Gen. xii. 3 and xxviii. 14), and made it to mean, "in thee and thy seed all the nations of the world shall be conquered." For the fulfillment of such an ideal "force, only force, and more force" was required. To establish a kingdom which comes "with observation" force is the appropriate means; for force can operate in the sphere of the visible and the material, although even in that sphere a superior force may overcome it.

*The King-  
dom above  
the Visible.*

But Jesus proposed to restore and establish among men the kingdom of the Father "prepared

from the foundation of the world," and that kingdom lies far above the sphere of the visible and material. He proclaimed the kingdom of God which is the reign of the Spirit within men (Luke xvii. 20-24), and it cannot be set up or sustained by earthly forces of any sort or kind whatsoever.

Hence He declined to employ any power that constrained the freedom of the human will or fell short of renewing the life of the human soul.

In His temptation in the wilderness He fixed Himself in this purpose and held it immovably against all the suggestions and allurements of the Tempter to the contrary. He flatly refused to use miraculous power or employ the power of the kingdoms of this world to make good His claim to royal Sonship and raise Him to His throne. In all the subsequent conflicts of His life in the flesh He walked by the same rule.

*Christ's  
Rejection  
of All  
Forms of  
Force.*

When "the Pharisees and the Sadducees came tempting Him and desiring that He would show them a sign from heaven—that is, such a manifestation of miraculous power as would coerce belief—He flatly refused to exert any such constraining power, and said: "A wicked and adulterous generation seeketh after signs, and there shall no sign be given it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in

*Christ  
Rebukes  
Sign  
Seekers.*

the heart of the earth" (Matt. xii. 38-40 and xvi. 1-4). In denouncing them as a wicked and adulterous generation He did not mean to charge them with licentiousness, however guilty of that sin some of them might have been. He intended to condemn them for a foul infidelity to the spiritual kingdom of God in seeking something visible and material as the condition of their submission to the Heavenly King. Their sin was moral miscegenation. In language which their sordid and sensual souls failed to comprehend He gave them to understand that to make citizens for the kingdom of His Father He would rely upon nothing less than such heavenly and spiritual power as that which would issue from His resurrection and ascension.

*Moral Miscegenation.*

*No Saving Power in Syllogisms.*

He saw in the unrepentant and in the unregenerate people of the cities wherein most of His mighty works were done, that miracles which ought to have had the most convincing power were utterly ineffectual to reach the judgment, convict the mind, and purify the soul. He saw that syllogisms with mere signs as their premises possess no saving virtue. Wherefore it is said that immediately after upbraiding those cities Jesus said: "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are

delivered unto Me of My Father, and no man knoweth the Son but the Father! neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 25-27). Thus He declared that neither signs which appealed to the senses nor reasonings addressed to the carnal mind were effective to reveal the Father or create the filial spirit of the Son. Such unearthly things are spiritually discerned and cannot be apprehended otherwise.

In harmony with this transcendent truth Jesus warmly applauded, a few days later at Cæsarea Phillippi, the great confession of Simon Peter, saying: "Blessed art thou, Simon Barjona; *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (Matt. xvi. 13-19). The foundation of the Church is laid in the personal revelation of the Father of our Lord Jesus Christ to the human soul, and the keys which open the doors of the kingdom of heaven are found in the same divine disclosure.

*Peter's  
Confession  
Approved.*

In perfect agreement with this teaching of

*Paul's  
Teaching  
on the  
Subject.*

Jesus is what St. Paul sets forth in his Epistle to the Corinthians when he says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 1-5).

*Faith Must  
Rest in the  
Power of  
God.*

The faith of the filial sons of the heavenly patriarchy must rest in the power of God or it cannot stand at all. In their filial life neither the senses nor the carnal understanding avail anything. So Jesus, as well as Paul, taught.

So all His apostles taught when they went forth preaching the gospel of the kingdom; and St. Paul in particular was very emphatic in declaring this fundamental principle of the kingdom: "Eye hath not *seen*, nor *ear heard*, neither hath it entered into the *heart of man* the things which God hath prepared for them that love Him. But *God hath revealed* them unto us by His Spirit" (1 Cor. ii. 9, 10). This truth he expressed in another form when he said: "No man can say that Jesus is the Lord except it be given Him of the Holy Ghost."

If Jesus and His apostles did not rely upon the appeals to the senses or upon reasonings addressed to the carnal mind to make men sons of God and to bring them into the filial kingdom of heaven, they depended far less upon the coercive power of mere ecclesiastical organization to promote "the kingdom of God's dear Son."

There are those nowadays who vainly conceive that the world can be saved by a massive and overwhelming ecclesiasticism made by bringing together in one huge syndicate all the Churches of Christendom. To sustain their unscriptural view they pervert and profane the most far-reaching and sublime petition in the great intercessory prayer of our Lord the night before He was crucified. They quote as supporting their carnal conception of the propagation of the kingdom of God this supplication of our great High Priest: "Neither pray I for these things alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent me" (John xvii. 20, 21). These lofty words they interpret as a prayer that all the followers of Christ may be brought together in one unified, mechanical organization. Nothing can be farther from the truth. The oneness for which our Lord prayed was not unification of organization, but vital

*Perverting  
and  
Profaning  
Our Lord's  
Prayer.*

union with Himself and with the Father. It is the same vital union which he described and explained in the parable of the vine and its branches, in which He said to the twelve apostles: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me" (John xv. 4).

*An Over-  
whelmed  
World  
not a  
Converted  
World.*

It is conceivable that an immense, imposing ecclesiasticism might overwhelm the world if such a chimerical scheme of bringing all the Churches together in one organization were possible; but an overwhelmed world would not be a regenerated world nor would a cowed race be a converted race.

*The Saving  
Power of  
the Salt  
of the  
Earth.*

This carnal view of a deified ecclesiasticism proceeds on an essentially false principle. While seeming to regard the followers of Christ as the salt of the earth, its advocates assume that the saving salt must be applied in a bulk as big as that of the world or it will be ineffectual. Apparently they believe that an ox cannot be salted with a piece of salt that is not as big as his carcass. This view believes too little in the power of salt which has not lost its saving savor and too much in the resisting power of the body to be salted.

*A Process  
of Life.*

The promotion of the kingdom is by a process of life and not by a system of complicated mechanics. Such is the import of all the parables

of our Lord in which the progress of the kingdom is set forth.

The parable of the sower shows the kingdom of God arising from vital seed springing up in good ground (Matt. xiii. 1-9).

The parable of the mustard seed sets forth the kingdom of heaven proceeding from an almost invisible germ which by its vitality grows into a grand tree, in the branches of which the birds of the air come and lodge (Matt. xiii. 31, 32).

The parable of the leaven reveals the kingdom advancing by its capacity to change into its own nature a foreign element to which it has adaptation and with which it is brought in contact. Dr. Marcus Dods in his admirable exposition of this parable puts clearly the whole matter of the process by which the divine kingdom progresses. He says: "The point which Jesus here presses is that He depends upon personal influence for the spread of His Spirit. The Church often trusts to massive and wealthy organizations, to methods which are calculated to strike every eye; but according to the Head of the Church His religion and His Spirit are to be propagated by an influence which operates like an infectious disease, invisible, without complex apparatus and pompous equipment, succeeding all the better where it is least observed. Our Lord bases His expectation of the extension of His Spirit throughout

*The Parable  
of the  
Leaven.*



the world, not upon any grand and powerful institutions, not on national establishments of religion or any such means, but on the secret and unnoticed influence of man upon man.”\*

*Political  
Power  
Rejected  
by Jesus.*

Least of all did Jesus and His apostles look to political power of any sort to promote the heavenly kingdom.

In His third temptation in the wilderness Jesus was offered this power by the Tempter on condition that He would bend His knee in one act of adoration before “the Prince of this world,” but He spurned the suggestion with holy indignation.

In like manner and in pursuance of the same principle He refused later to exercise the functions of a civil magistrate. When one said unto Him, “Master, speak to my brother that he divide the inheritance with me,” He replied sternly: “Man, who made me a judge or divider over you” (Luke xii. 13, 14)?

Similarly He refused to pass judgment on a criminal case which was brought to Him by the scribes and Pharisees (John viii. 2-11).

Likewise He turned away in disappointment from the multitude whom He had miraculously fed in the desert when they proposed to acclaim Him as their king. “When Jesus perceived that they would come and take Him by force to make

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\*“The Parables of Our Lord,” by Marcus Dods, page 75.

Him a king, He departed again into a mountain alone" (John vi. 15).

At last when He stood in Pilate's judgment hall He asserted inflexibly and unequivocally His claim to royalty, witnessing thereby "a good confession" (1 Tim. vi. 13); but He also declared "that My kingdom is not of this world: if My kingdom were of this world, then would My servants fight" (John xviii. 36). And if force had been a means adapted to the promotion of His kingdom, His servants would have fought. Simon Peter was ready to fight in the Garden of Gethsemane when the Roman soldiers came to arrest his Master. Having a sword, he drew it and smote the servant of the high priest and cut off his right ear; but Jesus rebuked the ardent apostle, saying: "Put up again thy sword into its place; for all they that take the sword shall perish by the sword" (Matt. xxvi. 52). Moreover, He gave Peter to understand that physical force, even of the highest sort, had no place in His kingdom. "Thinkest thou that I cannot now pray to My Father, and He will presently give me twelve legions of angels" (Matt. xxvi. 53)? And then He added: "The cup which My Father hath given Me shall I not drink it" (John xvii. 11)? His sacrificial Sonship, which is the sword of the Spirit, He counted to be a far better and more effectual weapon than Peter's blunt blade.

*"My Kingdom Is  
not of  
This  
World."*

*The Practice  
and  
Example  
of Paul.*

The great apostle to the Gentiles, plunging into the dark, fierce, pagan world of the first century, followed the example of His Lord in eschewing the use of political power and rejecting every other earthly force as the means of promoting the kingdom of heaven. Writing to the Corinthians, he stated this fundamental principle with clarity and cogency: "For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 3-5).

Truly if the kingdom of heaven is to be set up on the ruins of strongholds of the carnal *imaginations* of the human heart, and is to bring "into captivity *every thought* to the obedience of Christ," some means more potent and penetrating than physical force or political power must be employed to accomplish this high purpose.

*Mohammed-  
anizing  
Christian-  
ity.*

Nevertheless there are not a few in our day, professing and calling themselves Christians, who are depending upon civil government to promote the kingdom of heaven. They invoke legislation, besiege courts, and beset executives of earthly governments to this end. They cover their carnal and false conceptions of the divine patriarchy

by plausible phrases and fair pretenses to the effect that they are seeking "to enthrone Christ in the industrial, social, and political world and to realize in these realms the kingdom of heaven." What they are really attempting is the Moham-medanizing of Christianity.

They prate loudly of their desire to put Christ on His throne, not understanding that the Eter-nal Son has sat down already on His Father's throne and has no slightest desire to leave that high and heavenly seat for the throne of Cæsar, which He disdained even in the days of His humiliation, when He had not where to lay his head. The head once crowned with thorns is crowned with glory now, at the right hand of the Majesty on High, "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21). The Father "hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body," through which He executes the purposes of His redeeming love. And with all power in heaven and in earth He is with His Church even to the end of the ages. With confident assurance He sent forth His divinely com-missioned agents on their world-wide mission of discipling all nations. And in His almighty power His followers must do their work always and everywhere to the end of time.

*Christ  
Already  
Enthroned.*

How, then, shall His Church avail itself of the exhaustless power which He possesses and which He is ever ready to bestow upon the propagation of His Father's kingdom?

*Laying  
Aside  
Carnal  
Concep-  
tions.*

1. By laying aside all carnal conceptions of the kingdom of heaven and seeking the superhuman power pledged in "the promise of the Father" to qualify it to bear witness to His sacrificial salvation and testify to His royal enthronement, which were completed by His death, resurrection, and ascension. This hard, high lesson the apostles were slow to learn, and the Church of to-day often seems equally unable to understand it.

*The Source  
of the  
Church's  
Power.*

Just before the ascension, when His disciples were come together around Him, "they asked Him, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father has put in His own power. But *ye shall receive power*, after that the Holy Ghost is come upon you: and ye shall be *witnesses unto Me* both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 6-8). That such is the source of the Church's power is a fundamental truth which needs to be brought to her remembrance over and over. With such a power she can establish a spiritual kingdom as deep as the inmost life of the souls of men and as wide as the habitable world. With any form of secular

power she can do nothing more or better than engender ambition, set up strife in her own ranks, make vain alliances with worldly forces and organizations, lose all vital connection with the Father through the Son, secede from the kingdom of heaven, and become one more earthly body among the decaying societies, dying associations, and doomed bodies of time.

2. In her life, work, and worship she must show forth her risen and ascended Lord by manifesting His sacrificial spirit. *Manifest the Sacrificial Spirit.*

The filial citizenship of "the kingdom of God's dear Son" is stamped with the sacrificial spirit of the King. Therefore the Church ought always to be able to say truthfully, "I bear in my body the *marks* of the Lord Jesus"; and unless this is so, she cannot expect the power of the Holy Ghost upon her nor hope to promote the kingdom of heaven among men.

But if, in her separation from the world and consecration to God, she manifest the sacrificial spirit of her crucified, risen, and ascended Lord, power from on high will descend and abide upon her. If, looking away from earthly scepters and swords to supply help in her conflicts, she look upward for heavenly assistance issuing from "the throne of God and *the Lamb*," she cannot fail of fulfilling her divinely appointed mission to redeem mankind.

Daily meeting her Lord and Saviour alone in

the secret place of the Most High, she will feel no disposition like Jacob, the Supplanter, to obtain her birthright by worldly ways and seize her inheritance by mundane means, but the new name of Israel will be written upon her forehead, and in princely power with God and men she will prevail.

In her sacrificial service the Holy Spirit will bless her with the irresistible force of heavenly life. Yea, in her sufferings and toils the triune God will bless her, and all the ends of the earth will fear Him.

Dying, she will rise, and, suffering, she will soar to Christly heights of power, even as He taught her when He said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24).

A suffering Church by of the force of the central and dominant principle of the kingdom of heaven must be a triumphant Church. If His Church suffer with Him, they shall be also glorified together (Rom. viii. 17).

VII.  
THE CONSUMMATION OF THE  
KINGDOM.



The universe is homeward bound.—*Augustus Hopkins Strong, D.D.*

Love will conquer at the last.—*Alfred Tennyson.*

“Our Lord is now rejected  
And by the world unknown,  
By the many still neglected  
And by the few enthroned;  
But soon he'll come in glory,  
The hour is drawing nigh,  
For the crowning day is coming by and by.  
O, the crowning day is coming,  
Is coming by and by,  
When our Lord will come in power  
And glory from on high.  
O the glorious sight will gladden  
Each waiting, watchful eye  
In the crowning day that's coming by and by.”

(164)

## VII. THE CONSUMMATION OF THE KINGDOM.

"Then cometh the end when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. xv. 24-26.)

THE consummation of the "kingdom of God's dear Son" was foreshadowed and assured in its origin. Its end must be as its beginning; its goal, as its starting. Otherwise the glory of the Eternal Fatherhood would not be realized in it, and the purpose of the Eternal Son through it would be thwarted, or else that purpose would culminate in a modification which would be a virtual defeat of it.

*The End  
of the  
Kingdom  
Must Be  
as Its  
Beginning.*

The Incarnate Son is both the Alpha and the Omega of the kingdom of God; and what He designed in creation is that which He will have fully accomplished in the end of the world, when He "shall have put down all rule and all authority and power" and "shall have delivered up the kingdom to God, even the Father."

The "Paradise Lost" is to be more than restored in the "Paradise Regained," for the con-

sequences of grace in the second Adam are to abound far beyond the results of sin in the first Adam (Rom. v. 20).

*"The One  
Far Off  
Divine  
Event.*

The consummation of "the kingdom prepared from the foundation of the world" will be attained in the fulfillment of the world-purpose of the Eternal Son, when "the kingdoms of this world shall have become the kingdoms of our Lord and His Christ" (Rev. xi. 15). This is that "one far-off divine event" to which creation, providence, and redemption, ruled and overruled by the pierced hand of the Son, have moved and must ever move until He sees "the travail of His soul" and is "satisfied" (Isa liii. 11).

*The Risen  
Lord the  
Source  
of the  
Church's  
Apoca-  
lypse.*

The apocalyptic vision of the Church arises from the supreme place and power of her risen and ascended Lord, even as it was to St. John in his exile in Patmos, who declares the source of the revelation which he received there was from One who came to him when he was "in the Spirit on the Lord's day," and said to him: "I am the Alpha and the Omega, the First and the Last. I am He that liveth and was dead; and behold, I am alive for evermore" (Rev. i. 10, 11, 18). The risen and ascended Lord in His heavenly perfection, is the fulfillment of the type of humanity designed by God from the beginning, and from Him issues the promise and the potency of its final realization both in indi-

vidual souls and in His Church, to which and for which He is "the head over all things" (Eph. i. 22, 23).

Visions of golden ages to come, which spring from any earthly source, or in which worldly aspirations and desires, are mingled with the apocalyptic truth "as it is in Jesus," are degraded conceptions and delusive hopes which always have and always will end in spiritual damage and utter disappointment.

*Delusive and  
Degrading  
Visions.*

These degrading and disappointing hallucinations have appeared in many forms and obsessed not a few of the wisest and best of the sons of men.

In the ideal "Republic" of Plato, the noblest of Grecian philosophers, we have a conspicuous example. His ideal commonwealth, as Baron Bunsen has truly remarked, is not so much a State as a Church, or at least both a State and a Church, with the Church as the dominating element in the mongrel make-up. But Plato's whole scheme is a chimerical and impossible ideal, vitiated by his one-sided theory of order and his polemic attitude to Athenian democracy.

*Uninspired  
Apoca-  
lypses.*

Another unsubstantial and unrealizable dream of earthly mindedness was the "Utopia" of Sir Thomas Moore.

The social system of Fourier, with all the foolish, and often fierce, conceptions of later socialists, communists, Bolshevists, and kindred

revolutionary reformers, are attempts to realize what their authors vainly imagined would be an ideal world.

The purest and best of uninspired apocalypses was St. Augustine's "City of God." He was an ardent student of Plato, and his "City of God" was doubtless in a measure conformed to and colored by "The Republic" of the great Athenian poet-philosopher.

*Augustine's  
"City of  
God."*

Lord Bryce has affirmed that "it is hardly too much to say that the holy Roman Empire was built upon the foundation of the '*De Civitate Dei*' of Augustine." And this is true; and, such being the case, all the religious persecutions which have stained Europe since his day until the embodiment and culmination of his principles in the Spanish Inquisition may be traced to his politico-ecclesiastical system. Augustine reversed our Lord's command to Peter, "Put up thy sword"; and he thereby participated in the guilt of the shedding of all the righteous blood spilled in Europe for conscience' sake from the date of his horrible epistle to Dulcetius in the reign of Honorius to the hideous massacre of St. Bartholomew in the days of Catherine de Medici.

All efforts to enforce Christianity by the power of the civil arm strike at the first principle of the kingdom of heaven, namely, that it is a commonwealth composed of free sons of the Eternal Father and constituted by the filial love

shed abroad in their hearts through the redemptive work of the Eternal Son.

The misguided reformers in our own day who talk of "enthroning Christ in the political, social commercial, and industrial world" know not what they say or do. If Christian principles are by ecclesiastical pressure to be enacted into legislation, it follows that the enactments must be interpreted and applied by civil judges and enforced by the executive power of the State, and that means that faith in Christ is to be displaced by the force of political authority in order to set up the kingdom of God. Such a proposal is a dreadful form of Erastianism, which is repugnant to the very constitution of the unworldly kingdom of Him who before Pontius Pilate witnessed His good confession when he declared: "My kingdom is not of this world" (John xviii. 36).

A socio-political Christianity, if it may be called Christianity at all, is a moral mongrel. It is the bastard offspring of an adulterous union of ambitious worldliness and degenerate faith. It proceeds from the over-estimate of worldly force and the under-appreciation of the spiritual power of our risen and ascended Lord. It dishonors the King and debases the kingdom.

The spiritual progress of the human race, the goal of which is perfected humanity, advances by the way of the cross, and not otherwise can

*Human  
Progress  
by the  
Way of  
the Cross  
Alone.*

it advance. "The world will not be transformed by calling forth or organizing new forms of selfishness to redress the balance of the old. The greater selfishness of the greater number might be more destructive tyranny than any which has passed away. Only by the law of service, ungrudgingly rendered in free spirit to God on behalf of men, at the cost of self-sacrifice, which is the price of love and righteousness alike, can the progress of mankind be secured. The principle of our Lord's death is both the end and the way. The light which streams from the cross reveals how essential are the conditions of the apocalyptic vision to all human progress. The earthly city will only approach the ideal in so far as 'the throne of God *and Lamb*' is in it, only as its citizens 'see His face' with the vision of faith and have 'His name written on their foreheads,' the mark of filial service."\*

All the forms of brotherliness which all our modern reformers have ever conceived, and types far nobler which have no place in their earth-born utopias, must find their inspiration and persistent power in the filial life of the citizen sons of the kingdom of the Eternal Father.

No strident proclamation of the abstract doctrine of the brotherhood of man will ever avail to exorcise the selfishness of men and nations

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\*"The Spiritual Principle of the Atonement," by J. Scott Lidgett, page 416.

and usher in a golden age of prosperity and peace. The basic obligation and effectual inclination to human brotherhood are found in divine sonship. Neither civil law nor social customs nor industrial systems can rise higher than the moral life from which they spring. It is to the filial life of the kingdom of heaven men must look for better governments and more humane standards and more benevolent social processes. These outward institutions cannot produce the filial life which breathes in the hearts of the sons of God. On the contrary, it must produce them. The new world for which so many thousands yearn will not come by any process of *reconstruction*. It must come from the *regeneration* of the souls of men rather than through any rearrangement of the political and social systems of mankind. What our confused, perplexed, and burdened race needs most is not governmental or social reforms, but the religion of God's Eternal Son.

*Regeneration,  
not Recon-  
struction,  
the  
World's  
Supreme  
Need.*

Our social reformers start from a false position and proceed to the objectives which they propose by paths that inevitably end in utter failure or in violent and revolutionary outbursts of selfishness. They start from the erroneous idea that man's true good is not in *God*, but in *goods*; not in heavenly life, but in earthly things; and they proceed on the pagan principle that this *summum bonum* is to be attained by the strength

*Starting  
from a  
False  
Position.*



of selfishness rather than by the spirit of self-sacrifice.

*The Mis-  
leading  
Time  
Spirit.*

Hence it has been well said that "our social reformers are largely under the influence of the Time Spirit, which leads them to look upon their problems rather from the ethical than from the religious standpoint. Human rather than divine agency, they believe, must build the city of God. It is to arise out of the ruins of Babylon, not to descend out of heaven from God. But although this tendency of thought may be powerful at the moment, though in their revolutionary fervor or under the spell of the ideas of evolution and law many in our day have flung aside the belief in the divine government and judgment of the world, that mood cannot endure. The stars in their courses fight against it. The deeper and more persistent currents of history sweep in another direction. Humanitarian enthusiasm alone can never solve the social problems. Only one Power has the might and the steadfastness and the authority to carry mankind through the vast and stormy sea of change that lies between it and its ideal consummation, and that power is the power of God."\*

*Man's Hope  
Is in  
Christ's  
Kingdom.*

['The true destiny of every man, as well as the welfare of all men, is within the kingdom of God, and outside the limits of that heavenly

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"Christianity in the Modern World," by D. S. Cairns, M.A., pages 227, 228.

patriarchy men are "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. ii. 12). All their efforts to erect political institutions and social structures in which to take refuge apart from the Eternal Father and independent of the Eternal Son always have resulted, and always will result, in confusion of tongues and divisive dispersions, as did the vain and godless enterprise of the builders of Babel.

Both the individual man and all mankind must attain to the perfection of humanity through the mediation and redemption of the incarnate, crucified, risen, and ascended Head of the race.

As we have seen in the preceding lectures, the glorified manhood of our Lord is the archetype of humanity as originally designed in creation. Hence human nature reaches its perfection when it is perfectly assimilated to the nature of God, when the regenerated soul is in the complete control of its physical organism and is completely expressed by it, and when this perfected personality of soul and body has become deathless. This perfection is provided for in the life, death, resurrection, and ascension of Him Who hath "abolished death and hath brought life and immortality to light through the gospel" (2 Tim. i. 10).

*The Perfection of Human Nature.*

Sonship to God on earth, by virtue of its very

*The Culmi-  
nation of  
Sonship Is  
in Christ.*

filial nature derived from God's Son, culminates at last in perfect conformity to Christ's type. Wherefore says St. Paul: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change the body of our humiliation, that it may be *fashioned like unto His own glorious body*, according to the working whereby He is able to subdue all things unto Himself" (Phil. v. 21, 22). Again, the apostle to the Gentiles, exhorting the Colossians to exemplify on earth the risen life of Christ, says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, your life is hid with Christ in God. When Christ, Who is our Life, shall appear, *then shall ye also appear with Him in glory*" (Col. iii. 1-4). To the same purpose speaks St. John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: *but we know that when He shall appear, we shall be like Him*; for we shall see Him as He is" (John iii. 1, 2).

Thus from these, as well as from other Scriptures which might be cited, we learn that the

filial life of the individual citizens of heaven begins in this world by the faith in Christ and is perfected in the world to come by the resurrection and is brought into perfect conformity to the glorified Personality of our risen Lord.

But man cannot realize in isolated individuality all the fullness of his human nature. He is a social being, and therefore "the kingdom of heaven" arises on earth from the communion of saints in the fellowship of the Father and the Son. Hence the Church springs up through the filiation of regenerated individuals, sons of the Father entering into the household of faith. The Church is the natural and inevitable corporation of all the filial and brotherly souls who have been delivered from the power of darkness and translated "into the kingdom of God's dear Son" (Col. i. 13).

*The Church  
a Filial  
Society.*

And as Christ is the Head of all the created universe, being the "first born of every creature" (Col. i. 15), in like manner He is the Head of the Church also, being "first born from the dead" (Col. i. 18). The Church is His body, compacted by His life-giving power. It is "His inheritance" (Eph. i. 18), as was the filial nation to whom was committed the Messianic hope. And to this regenerated successor of the commonwealth of Israel is committed the higher and final hope of the consummation of the kingdom of heaven through the power of the crucified, risen,

*The Church  
the Body  
of Christ.*

and ascended Lord. In the Church, springing from the unearthly life of the glorified Messiah, is fulfilled "the promise made unto the fathers" of Israel (Acts xiii. 32), who "without us should not be made perfect" (Heb. xi. 40.)

Within the Church militant there are not a few who are not sons of God and who have no real part in the divine kingdom, for "they are not all Israel which are of Israel" (Rom. ix. 6). There are tares in the field which cannot be violently uprooted without rooting up with them the wheat also. In the harvest, "which is the end of the world," "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their *Father*" (Matt. xiii. 24-30).

Neither reason nor revelation offers us any ground to believe that at any time in the future every human being on the earth will accept Christ and enter the kingdom of heaven. The last generation of time will be a mixed multitude like all the generations which have gone before it. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage till the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the

coming of the Son of man be" (Matt. xxiv. 38, 39):

And there will be in the Church at the last day many faithless men and godless women. Christ's divinely commissioned "fishers of men" will gather into the gospel net fish of every kind. And when it is finally drawn to shore the good will be "gathered into vessels and the bad cast away." "So shall it be at the last day: the angels shall come forth, and sever the wicked from the just, and cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 47-50).

But notwithstanding all the indisputable and lamentable imperfections of the Church, arising from unfaithful and sinful persons within its pale, nevertheless through it the perfected humanity of the filial kingdom of God is to be brought to pass. No other society or association or body of men proposes any such an objective, and no other organization in the earth can claim or receive the heavenly power required for the accomplishment of such a purpose.

And Christ loves His Church as an ardent bridegroom loves his bride. Christ is "the Head of the Church and gave Himself for it that He might sanctify and cleanse it with the washing of the water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it

should be holy and without blemish" (Eph. v. 25).

*Glorified  
Humanity  
Reached  
by Both  
Sifting  
and  
Saving  
Processes.*

The glorified humanity which is to be incorporated finally into the Church triumphant will be secured by both the sifting judgment of the Son of Man, to Whom all judgment is committed, and Who shall judge the quick and the dead at His appearing and the appearing of His kingdom" (2 Tim. iv. 1), and by the saving power of the crucified, risen, and ascended Lord exerted through the Church which "He hath purchased with His blood" (Acts xx. 28). Hoary evils He will overturn in great revolutionary crises, and He will draw into the kingdom multiplied millions in great Pentecostal descents of the Holy Spirit. Thus by providential movements and by processes of grace He will bring to pass at last the blessed consummation of His kingdom.

*We Must  
not Eaves-  
drop the  
Counsels  
of the  
King.*

Into our Lord's providential plans it is impertinent for His followers to pry with carnal curiosity. They may not attempt to eavesdrop the counsels of the King. The determinative turning points in history, which He brings to pass providentially, belong to His own will and wisdom. Of the day of His coming to final judgment His people know nothing, ought to know nothing, and can know nothing (Matt. xxiv. 42, xxv. 13; Mark xiii. 33; Luke xxi. 36). It is not for them "to know the times or the seasons," which the Father hath put in *His own power* (Acts i. 17).

But they are to watch for and love His appearing, and they are to constantly seek for the power of the Holy Ghost to enable them to fulfill their high calling as His servants and thereby hasten the appearing of the day when His kingdom shall come and His will be done on earth as it is done in heaven.

Vain and idle and profitless are the supercalendared speculations of millenarianism by which Judaized minds seek to determine the date of the apocalyptic triumph of the Church and the final victory of the Son of God over all the foes of His kingdom. In the consummation of the filial kingdom neither premillenarianism nor postmillenarianism nor any other form of millenarianism availeth anything but a *new creation*. And of this new creation we are assured. St. Peter told the concourse of people in "Solomon's porch" that the heavens had received Christ "until the times of restitution of all things" (Acts iii. 21). And as we have seen in a former lecture, the same truth of hope is taught in the revelation of "the disciple whom Jesus loved." When John in Patmos "dipped into the future," as far as human eye could see"—and very much farther, even as far as the Spirit of God could open the vision before him—he said: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy

*Vain and  
Profitless  
Speculations.*

*St. John's  
Vision.*



city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away, and He that sat upon the throne said, Behold, I make all things new" (Rev. xxi. 1-5).

The picture in John's vision is that of a perfected humanity, filled with the Spirit, dwelling *with* God and *in* God, and become deathless by the power of the resurrection.

Looking at that glorious company of painless, griefless, tearless, and deathless children of God, we perceive that we have come "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel" (Heb. xii. 22-24). There gathered together in one all the citizens of the kingdom of God (Eph. i. 10), "the whole

family in heaven and earth," unite in praises to Him who sitteth upon the throne, and of Whom they are named.

This glorious consummation is brought to pass after the resurrection, when the redeemed saints of all the ages, answering the voice of the Son of Man, shall have come forth out of their graves, and death is swallowed up in victory; for even so them also who sleep in Jesus shall God bring with him" (1 Thess. iv. 14). Nor will the saints living then on earth go before this mighty and resurrected host of God into glory, but they all, like the translated Enoch, "shall be changed in a moment, in the twinkling of an eye at the last trump" (1 Cor. xv. 51, 52). *The Glorious Consummation.*

The material creation which is connected through man with its Creator and which for man's sake at the fall of Adam was cursed (Gen. iii. 17) shall also share in the transforming glory of that day. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the *The Glorification of the Material Creation.*

Spirit, even ourselves groan within ourselves, waiting for the adoption, to-wit, *the redemption of the body*" (Rom. viii. 19-23).

*The Fit  
Habitation  
of the  
Sons of  
God.*

When the final resurrection has released the groaning saints of earth from their agonizing conflicts and trials and loosed the pains of death with which since they are sons of God they can be holden no longer, new heavens and a new earth will be required in order to supply a fit habitation for the redeemed and glorified children of "the kingdom of God's dear Son." A new Paradise, nobler than Adam ever saw, will be necessary as a home suitable for them. And that home will be prepared by the Incarnate Son, Who, just before He departed, said: "I go to prepare a place for you, and if I go and prepare a place for you, I'll come again, and receive you unto Myself; that where I am there ye may be also" (John xiv. 2, 3). In that celestial center, resting in the soft sweet light of the eternal Sabbath, the glorified Church—perfected humanity—will be ever with the Lord.

*The Church  
Revealing  
God to  
Heavenly  
Hier-  
archies.*

In the heavenly form and radiant features of the general assembly and the Church of the first-born above will be reflected the highest glory of the Father and the Son and the Holy Ghost. Robed in the light of God, the Church will reveal Him to the unnumbered hierarchies of the universe, "making known unto principalities and powers the manifold wisdom of God" (Eph. iii.

10). Angelic hosts who have desired to look into the things of Christ's redeeming love will discover in and through perfected humanity the final and full revelation of the Father, the Son, and the Holy Spirit.

Then the last enemy, death, having been destroyed, cometh the end, when the Son shall deliver up the kingdom to God, even the Father, "that God may be all in all" (1 Cor. xv. 24-28).

And with the consummation of the mediatorial reign of the Eternal Son, all the high sons of the filial kingdom of heaven, "with the voice of a great multitude, and as a voice of many waters, and as the voice of thunderings," that shall make the new heavens and the new earth vibrate with their jubilant praise, will break forth, saying: "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. xix. 6-8).

May we all, with all those "whom we have loved and lost awhile," be there! "Blessed are they which are called to the marriage supper of the Lamb" (Rev. xix. 9)—the bridal consummation of "the kingdom of God's dear Son."